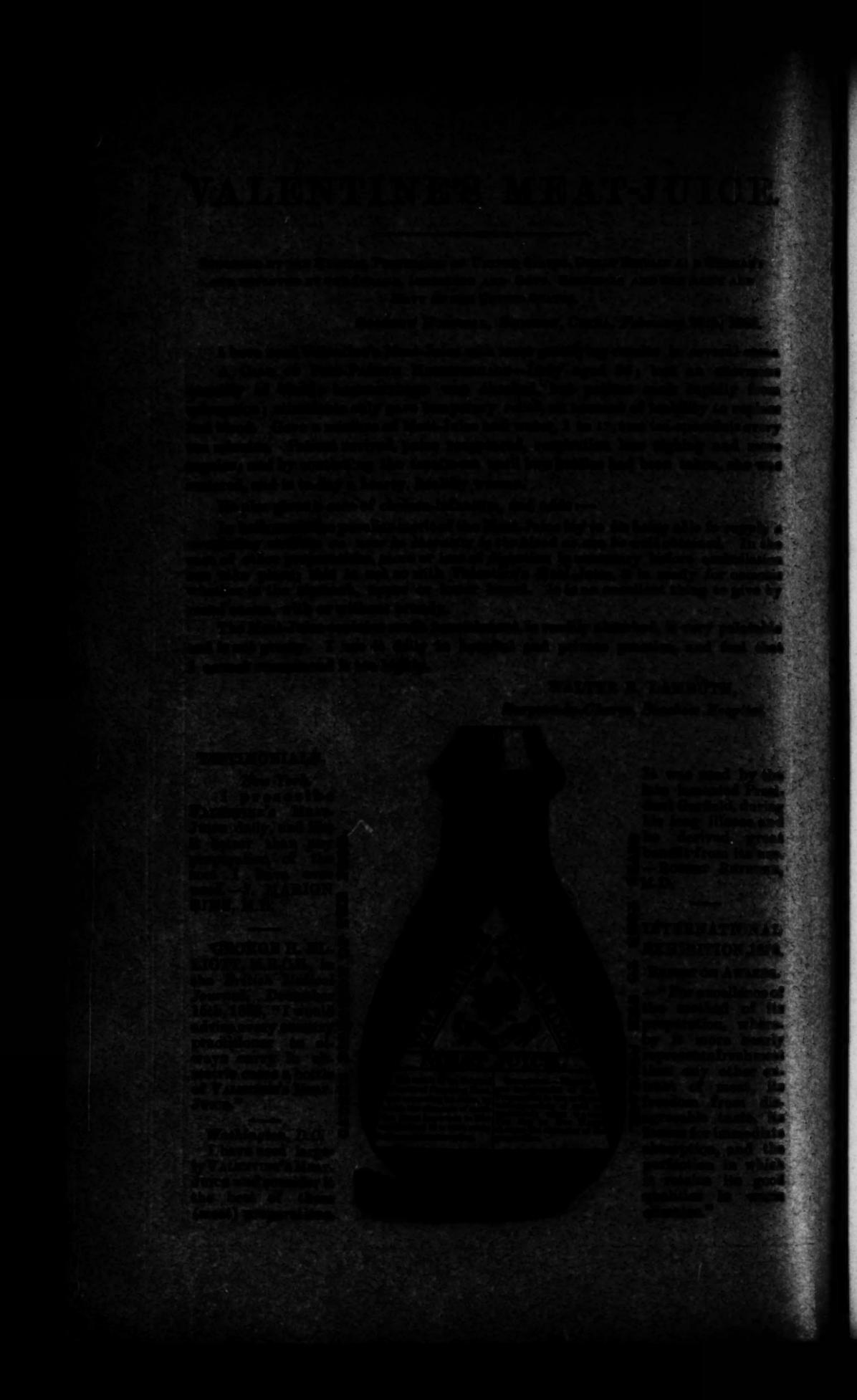


decoro



THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXXI. No. 9. SEPTEMBER, 1900. { \$3.50 per annum, post-
paid. (Gold \$1.75.)

The Imperial Decree.

PSALM II.

Why do the nations rage,
And the peoples imagine a vain thing ?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD, and against His anointed, saying,
Let us break their bands asunder,
And cast away their cords from us.

He that sitteth in the heavens shall laugh,
The LORD shall have them in derision.
Then shall He speak unto them in His wrath,
And vex them in His sore displeasure :
Yet I have set My King
Upon My holy hill of Zion.

I will tell of the decree :
The LORD said unto me, Thou art My Son,
This day have I begotten thee.
Ask of Me, and I will give thee the nations for thine inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt break them with a rod of iron,
Thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings :
Be instructed, ye judges of the earth.
Serve the LORD with fear,
And rejoice with trembling.
Kiss the Son, lest He be angry, and ye perish in the way,
For His wrath will soon be kindled.
BLESSED ARE ALL THEY THAT PUT THEIR TRUST IN HIM !

God within the Shadow.

BY REV. P. F. PRICE.

"Careless seems the great avenger ; history's pages but record
One death grapple in the darkness 'twixt old systems and the Word,
Truth forever on the scaffold, wrong forever on the throne.
But that scaffold holds the future, and behind the great unknown
Standeth GOD within the shadow, keeping watch above His own."

Soon after arriving in China the writer was conducted, with other new-comers, to see for the first time a great Chinese temple. There were all the paraphernalia that we are all so familiar with, the noise and crowds and buying and selling without, the empty worship of dumb idols within. But however we have read or heard of these things, there is no such impression as when our eyes first see them; and as we stood there, our hearts filled with strange emotions at the first sight of idolatry, one of the ladies in the party broke the silence by repeating that verse in Isaiah, "This people have I formed for myself; they shall show forth my praise." It seemed strange to speak of God's purpose at the moment when we beheld their alienation from God; but so it was when the words were spoken the first time. It was of erring, sinning Israel that God announced this gracious purpose. And as we read in the Word of God concerning Israel, may we not read in the providence of God concerning the Chinese people that the Almighty God has formed, spared, kept them for himself, and that they shall show forth his praise?

One of the most remarkable facts of all history is God's sparing China so long. Egypt, with her ancient and analogous civilization, belongs to the dim past. Assyria, Babylon, Greece, Rome, Macedon, old India, have all passed away. Only China remains. Of that ancient forest one tree alone stands, though it has weathered four thousands winters. Human judgment has said again and again: "Cut it down; why cumbereth it the ground?" Divine mercy and the divine purpose have said: "Spare it a little longer." God has kept China from entire collapse. Morally, China is rotten to the core. Dr. Arthur Smith has said of the various religions of the empire: "A result of the union of all beliefs is the debasement of man's moral nature to the lowest level found in any of the creeds." And that moral corruption has been finding a lower and lower level. It might have been supposed that such a rotten structure would have collapsed long ago, but there have been some beams that have kept the old building together. The reverence for superiors, the general patience and peaceableness and industry of the people, the modesty of the women, these and other admirable qualities of the Chinese have kept them from hopeless moral collapse.

In the providence of God the Chinese people have, in spite of untold diseases and dangers, been preserved from destruction. The ravages of climate, and the utter and universal disregard of all sanitary laws might be thought to be causes sufficient to decimate the population, but over against these destructive causes God has set a wonderful physical vitality. Famines have slain their thousands and floods their tens of thousands. Dr. Faber says there was war during 900 years of the Chow dynasty, during which millions were slain. It is estimated that the Taiping rebellion drained the life blood of 20,000,000. Six millions died during the great famine of 1877-78. War, pestilence, and famine have so done their work that it would be hard to find anywhere in history such a wholesale periodic destruction of human life. Yet the population, instead of declining, has been on the increase, and we are face to face to-day with a population of no less than 400,000,000 souls, the most tremendous responsibility ever laid upon the church of God!

God has kept China from division into separate states. While the Jews, their contemporaries, have been scattered to the ends of the earth the Chinese have held together. Many causes might have seemed to be at work to separate them, but there have been the cementing forces of one great sage, one written language, and one paternal government, so that the rulers of China have governed more people for a longer time than any other succession of kings, emperors, or presidents in the whole history of the world. God has averted the assimilation of China with other nations. When the Most High divided to the nations their inheritance He divided China on the north by the mountains and the great desert, on the west and on the south by the mountains, and on the east by the trackless sea; and for long years natural environment and human prejudice hemmed her in and barred outward interference. But the tendencies have been different in our day. Within sixty years China has had three foreign wars—and counting this now in progress four—and has lost a part of Manchuria and all of Corea, Formosa, Burmah, Siam, Tongking, Hongkong, Kiaochow, Weihai-wei, an average of more than one dependency each decade. There has been abundant talk of partitionment among the powers. Suppose there were. England would take her share, and her rule would be beneficent. But Russia would have a good portion of the north, and France a large slice of the south; and Russia's intolerant religious rule would be a blight, and French aid to Rome's temporal power would be a setback to Christian missions. But China has been kept a unit. We may thank God for that. Even should division now come, such progress has been made that it would be hard to set the dial of Protestant missions backward. And should China still

remain—as we devoutly hope it will—one people, we cannot believe but that the present upheaval will have brought a larger measure of the precious boon of religious liberty. God has given to China a unique position among the nations of the world. Napoleon said of China: "There sleeps a giant; let him sleep." But we have seen that giant awakening! And when he does awake the world is going to know it. When the Chinese begin in great numbers to turn out the results of their industry and imitative skill there will be a panic in the markets of the world. When a great army learns to be soldiers as a few regiments have now, they will be reckoned as a great power. And when through intercourse with other nations the moral influence of this, the greatest branch of the family of nations, begins to be felt, that influence will be immeasurable, either for good or for bad.

God has kept back China from the too rapid progress of civilization and commerce without Christianity. We know too well that modern civilization carries with it not only enlightenment and progress but also vice and corruption; and a people morally weak assimilate the bad more rapidly than they do the good. Now it has been thought, by even those who labored and hoped for the highest good of China, that the land would have been opened to the entrance of Western civilization long ago, but every apparent opening has proved a disappointment. Commerce reached China long before missions, but now the tables are turned and missionaries have penetrated where commerce cannot go. Is there not the purpose of God in it that the missionary may lay those true substructures of truth and righteousness on which all true civilization rests? Then again we are not as Japan or India, where the works of Hume and Huxley and Paine and Ingersoll contend the ground with the gospel. Our problem is simpler, for we meet more of apathy than of intelligent antipathy. The Chinese need exposition more than argument, persuasion more than polemics; and when they do accept Christianity they accept it as they do one of their own proverbs, something beautiful in itself that can be nothing else than true. And that old enemy of the gospel—conservatism—becomes its ally in helping to link the people fast to the new faith.

God has kept China from the sway of corrupted religions. It is a profoundly impressive fact that the Christian religion has existed in some form or other in China for eleven centuries. Nestorianism entered China in the seventh century and lingered until the thirteenth, but all that is left of Nestorianism now is an ancient tablet. In the thirteenth century Romanism appeared, and we must not forget that at that time the Roman, even as the corrupted Jewish church when our Saviour came, held the true oracles of God.

This church met with varying success until the first part of the eighteenth century, when it reached a great height of power and influence. High dignitaries throughout the empire were numbered among the converts, and even the uncle of the Emperor Kang Hi himself was baptized, and space within the Imperial palace grounds was granted for the building of a church. In one province alone there were said to be 100 churches and 100,000 converts. In a visit throughout the empire the Emperor showed marked favor to the Jesuits everywhere. It was Rome's opportunity. What if she had taken it! What if the blight of Romanism had spread over the land as it has over South America, over Cuba, and the Philippines! But political ambition,—from which may the Protestant church ever be delivered,—arose, and Rome lost her opportunity; and now after the lapse of two centuries more she has never regained what was lost in the reigns of Kang Hi and Yung Chin. We cannot forget that in the Nestorian and Roman churches there were and are men of courage and consecration, whose self-denying purpose may well provoke us to emulation. Yea, there were martyrs among them, and through these two churches, no doubt, thousands came to a knowledge of the true God and eternal life. But they became unsteady in doctrine and unscriptural in practice, and God took the opportunity from them and gave it to another, even to the Protestant church of to-day. What is the Protestant church going to do with that opportunity?

God has most signally and significantly opened China to the gospel. It is the glory of the Most High that He works when and where and how He pleases. He makes the wrath of man to praise Him and makes His people willing in the day of His power.

Two events happened in England in the year of our Lord, 1792, that would seem to have no more connection than the north and south poles; yet these two events have been linked together in a most wonderful manner. One was the sermon of William Carey, the shoemaker of Nottingham, from the text Isaiah 1, 2, 3; the other was the delivery of a royal commission to Lord McCartney to proceed as England's first envoy to Peking in order to obtain certain trading privileges for Great Britain. Carey's sermon was the beginning of a great movement to give the gospel to the world; McCartney's expedition was the beginning of commercial and political events that would operate to throw China open to the entrance of the gospel. God laid His hand upon a man who had prayed that he might be sent to that field that was the hardest, and where the difficulties seemed the most insurmountable. And when Robert Morrison ended in Macao in 1834 that laborious life that forms the first chapter of Protestant missions in China, the clouds were

gathering and the prospect seemed almost as dark as when he first had landed. But God was working and making ready those causes that led to the war of 1842 and to the opening of the five ports (Shanghai, Amoy, Foochow, Ningpo, and Canton) and to the ceding of Hongkong. And the LORD had so prepared His church through the example of Morrison and his co-laborers and successors, that within the space of two years—and it could have scarcely been sooner in that day—the five ports were occupied by thirty or forty missionaries; and within fifteen years the number had increased to one hundred.

Yet they were confined within the ports, and they longed to lengthen their cords and press into the great interior. And it is said of Dr. Medhurst that he used to pray in those days, "O Lord, scatter Thy servants!" And God was preparing an answer to that prayer. In His wisdom He was working together for good two different tendencies—the passions of men and the prayers and labors of His people toward the same glorious result.

Causes were already at work that led up to the French and English war, which ended in the treaty of June, 1856, throwing China open to the entrance of the gospel. And since then on, through the Taiping rebellion and the Tientsin massacre of 1870 and the war with Japan, through riot and massacre, God has been working. Every advance in open doors has come through war and disturbance and bloodshed.

On the one hand, God has been overruling the wrath of man for the breaking down of doors that have been locked and barred and bolted for centuries. And on the other hand, He has been preparing His people for the work.

And what shall we say of the upheaval through which we are passing? We can believe that the same guiding hand is in it. But may we not go a step further and see some reasons even now why God has allowed this? At the close of the war with Japan we thought that the time had come for reform, but we were disappointed. Again when Kwang Hsü began to show a firm hand in 1898 it seemed that our hopes were realized, but all those hopes were blighted.

God has chosen His own time. It is a time when the trans-Siberian railway is not yet completed, though it was planned to be, and had it been Russia might have appeared as a different factor ere this on the scene. It is a time when all the great powers are aroused as never before and are in strange and unexpected accord. As long as two years ago representations, which failed, were made regarding the present anti-foreign movement, for which Christians were then chiefly suffering. But in the providence of God it was

not checked then. It has been allowed to go on until it is evident to the whole world that the hostility is not only anti-Christian but anti-reform and anti-foreign, and until those involved are not only, as heretofore, unoffending missionaries and defenceless native Christians, but include all classes up to the very representatives of the great powers themselves. And though it is a sore and bitter trial; and though the sufferers are many and the persecution widespread, we can but believe that through the settlement will come such peaceful and permanent results as will exceed our fondest dreams in the past.

Can we doubt that God is through His providence breaking down barriers and opening wider doors? And then it will be the part of the church to go in and through the power of the Spirit, which alone can convert, and by renewed zeal and devotion win the Chinese to the allegiance of the cross.

God has marvellously blessed the beginning of Protestant missions in China. Compare the triumphs of commerce and the triumphs of Christianity. Compare the triumphs of diplomacy and the triumphs of Christianity. Compare the results with the difficulties encountered. Think of the hundred thousand Christians and the power of Christianity in the land, our enemies themselves being judges. Look at the educational work, the medical work. Look at a great army whose life-work is service in the field. They have left home and broken tender ties; often shortening their lives or separating from their children; burying loved ones in a strange land, or laying down their own lives mayhap; enduring all the ills that Paul ever endured, and all simply for the "well done" of their Master. See how there has been greater increase within the past eight years than in the first eighty years of Protestant missions. In spite of all human failures and mistakes and imperfections what hath God wrought in the beginning of Christian missions in China!

And now look at the marvelous imprint of the Divine Hand: a great nation with a vast population, but with such resources as would support five times as many; this nation kept through the centuries, through a thousand causes that might have brought moral collapse, or material destruction, or national dismemberment; kept from assimilation with other nations and from the vices of civilization without Christianity; kept from corrupt religions which nearly won their way; and now in our day being thrown wide open to the entrance of the gospel, with the direct seal of God on the beginning that has been made.

So we are confident, knowing that He who has led still leads His people, His church. However the minds of men may be beclouded as to the issues at stake or the ultimate results, God's

purpose is clear and unchangeable. The hearts of kings and the minds of governments are in His hand, and He will turn them whithersoever He will, and His church is dear to His heart. He will sacrifice kings for her sake. Empires rise and fall, but the church of God remains. The storm may rage, but He guides the storm, and the good work that He has begun He will undoubtedly perform.

A Letter to the Ecumenical Conference on Foreign Missions.

FROM PROF. GUSTAV WARNECK, D.D., HALLE, GERMANY.

HONORED SIRS, DEAR BRETHREN : It is with painful regret that I find myself prevented from personally attending the Ecumenical Conference on Foreign Missions. But I must at least send you a written word of greeting, with the assurance that I am with you in spirit, and that my prayers accompany your proceedings. May our great high priest and king lift up His hands upon you and give you such a blessing that the glorious work of extending his kingdom in the non-Christian world, in which we are all engaged, shall receive a far-reaching impetus, an inward and outward furtherance, from this important Conference !

The historical and theoretical study of missions has been my special work for over thirty years, embracing more and more the full extent of the field, and this work has become my very life. As a veteran, therefore, in mission service, perhaps I may venture to call your attention to a few thoughts and wishes which have occupied my mind, and which are as much based on missionary experience of the past as they appear to me of importance for the mission work of the future.

Looking back upon the very small beginnings of the missionary activity of the nineteenth century, which to-day has assumed truly vast dimensions among the ancient Christian churches and in the non-Christian world, the Ecumenical Mission Conference cannot but have the character of a jubilee centenary celebration in the most specific sense of the word. We cannot render sufficient praise to God that He has opened the door of faith for the heathen in this century as never before. But let our praise be a sincere and humble *Soli Deo Gloria*, and let us avoid even the appearance of any praise to men.

The success of mission work hitherto achieved may be called great or small according to the light in which it is viewed. In mak-

ing our estimate let us endeavor to be both careful and sober. *Sophrosyne* is also a great mission virtue, likely in the long run to win more friends for the missions at home and to be of greater service abroad than pious rhetoric endeavoring to startle by exaggeration.

The nineteenth century is rightly called a mission century. As regards the number of mission workers, the total of mission expenditure, the extent of mission enterprize, and the organization of mission activity, this century has no equal in former missionary periods. Through God's grace much has been done; but we ought to have the humility and the courage to examine honestly whether everything has been done well. Only a rigid self-righteous adherence to preconceived theories shuts the eyes to the teachings of experience, which show us our mistakes. A conscientious examination of our missionary methods, based on the facts of mission history, appears to me to be one of the chief purposes of the great Conference now meeting in New York.

The mission century behind us has accomplished great things, but greater things are expected from the one before us. The longer we study them the more clearly should we not only understand theoretically the special mission problems but also be better able to solve them practically. This, however, cannot be done by catchwords. Rhetorically dazzling, these catchwords are more apt to confuse than to enlighten, and not seldom they are romantic will-o'-the-wisps, showing a wrong road on which much generous energy is lavished almost uselessly, and to return from which requires rare courage. Solid work is the only road by which to arrive at an intelligent understanding of the mission problems, and wisdom and discretion alone will help to solve them.

What we need besides expert mission directors is, above all, missionaries really capable for their great work. The general cry is more missionaries. And let me add emphatically more *men*. But the petition that the Lord of the harvest should send forth laborers into His harvest has also reference to the quality. Missionaries must be weighed, not only counted. Spiritual equipment is, of course, the chief consideration. But the experience of more than a hundred years should prevent us from falling into the mistake of thinking that this alone suffices without a thorough training.

It is a hopeful sign of the increase in missionary interest that a growing enthusiasm for the work is spreading among young men and students. May God raise up from among them large-minded men with real insight into the mission problems, determined to make this service their calling for life, and not willing to turn aside after the first few years have barely completed their apprenticeship.

Very energetically are the watchwords promulgated nowadays : "Expansion," "Diffusion," "Evangelization of the World in this Generation." I will not deny that, in view of the present openings all the world over, such mottoes are entitled to consideration ; and so far as this is the case I certainly have no wish to weaken their force. But without due limitation and completion I consider them dangerous. The mission command bids us *go* into all the world, not *fly*. *Festina lente* applies also to missionary undertakings. The kingdom of heaven is like a field, in which the crop is healthily growing at a normal rate ; not like a hot-house. Impatient pressing forward has led to the waste of much precious toil, and more than one old mission field has been unwarrantably neglected in the haste to begin work in a new field. Patience fills a large space in the missionary programme, and to patience must be added faithfulness in steadily continuing the great task of building up in the old mission fields. Here are ripening harvests calling for reapers. The non-Christian world is not to be carried by assault. Mission history should also teach us not to specify a time within which the evangelization of the world is to be completed. It is not for us to determine the times or the seasons, but to do in this our time what we can, and do it wisely and discreetly. The catchword "diffusion" is really a caricature of evangelical missions if its antithesis, "not concentration," leads to the destruction of organization. If evangelical missions are suffering from one lack more than another, it is the want of organization, in which the Roman Catholic missions are so much their superiors. Nor will the great spiritual war which the missions are waging be decided by hosts of *francs-tireurs*, but by organized concentration. The many so-called free missionaries are not an addition of strength to the evangelical missions, but a waste of strength. Neither is it well to go on establishing new missionary societies ; rather let the watchword be "join and support the old and experienced ones." Nothing is more painful than for old, established societies to be obliged to reduce their work because new undertakings are absorbing men and means without making up for these losses by their own successes.

Perhaps the greatest of all mission problems is the implantation of Christianity into the foreign soil of heathen nations in such a way that it takes root like a native plant and grows to be an indigenous tree. No doubt the first object of mission work is to bring the individual heathen to faith, and through faith to salvation. But the object of mission work must be also national and social, to permeate whole heathen nations with the truth and the power of the gospel, to gather in them a Christianity, and to sanctify their social and national relations. If the native Christians become

estranged from their national and popular customs Christianity will never become a national and popular power. There is great danger of confounding the spread of the gospel with the spread of European or American culture; and, so far as I can see, this danger has by no means been avoided everywhere. If I am not greatly mistaken, a chief reason why the success of missions is not greater is to be found in the fact that the national character is lacking to-day in so large a part of the Christianity of mission lands. A not inconsiderable percentage of the native helpers (Chinese, perhaps, excepted) and of the young people who have passed through the higher schools is more or less denationalized and miseducated. Hardly any mission has been exempt from this experience, but it is chiefly noticeable in many English and American mission fields. We must have the courage to see this if there is to be an improvement. Where the evil is not even seen, how can it be remedied?

Whilst a proper attitude to the customs of the natives has in many cases not yet been found, another side of the problem in question claims particular attention, namely, the fostering of their own language. Without doubt evangelical missions of all nationalities and denominations have, in the course of this century, produced excellent results as regards native languages; there are among evangelical missionaries linguists to whom is due a position of honor in the science of languages. Also the principle is generally accepted: Each nation has a right to hear the gospel in its mother tongue. On the other hand, the fact cannot be denied that this principle is not always put into practice in our preaching and teaching. There are plenty of missionaries who never become independent of the help of the interpreter—nay, more: who have scarcely understood the language problem at its real root. This problem is the difficulty of becoming so completely acquainted with the spirit, the whole mode of thinking and reasoning, of the foreign people as to be able to render Scripture terms into their language so that the truths of the gospel, naturally foreign to them, shall be fully understood by the natives. This is perhaps the greatest intellectual task which may be demanded of the missionary. As a foreigner to them, he must himself understand the natives before they can understand him. The New York Conference should press for more energetic endeavor in this direction than hitherto. English has become the language of intercourse throughout the wide world, but that must not tempt us to make it the language of missions. The missionary command does not say: "Go ye and teach English to every creature." Not more, but less, English in the missions—this should be the watch-

word of the twentieth century in this respect if the great missionary problem is to be solved.

One more point in conclusion. It is now generally acknowledged among evangelical missions that the aim of the work is the formation of independent churches of native Christians. This has only been perceived in the course of the work; the beginnings of missionary activity seldom took the roads to reach this goal. And to this day there is in many missions a neglect in this respect which should be remedied. On the other hand, too much haste and unwise impatience have been shown in placing native churches on an independent footing, especially where republicanism has joined hands with ultra-independent theories. The result has been unsatisfactory everywhere. It has even damaged the young churches, because they were not yet ripe for full independence. The latest experiment of this kind, the so-called Ethiopian Church in South Africa, is generally admitted to be a danger actually threatening Christianity there. Here we have another great mission problem, toward the solution of which catchwords will not help. It can be solved only by slow and solid work, carried on with patient wisdom and keeping the end aimed at always in view. The great majority of those upon whom our missionary efforts of to-day are exercised cannot be treated as Englishmen or as Americans, nor as the Greeks were treated in apostolic times. Differences of race, of education, and weakness of character forbid it. Let us pray for both patience and wisdom, that we may, under the guidance of the Holy Spirit, become in every respect true educators, and not spoilers, of the heathen nations to whom by the will of God we are permitted to bring the gospel.

An Object Lesson in Self-support.

BY DR. H. G. UNDERWOOD, KOREA.

(Concluded from page 392, August number.)

As to some of the plans followed in our work.

First. We do not foist a completely organized church, as we understand it in the home land, upon the native infant church. We have had for a number of years one general session, composed of missionaries annually elected for the purpose who have oversight of all the churches that were under the care of the Presbyterian missions in this land (at the present time we have only two such sessions), and this session delegates power to sessional committees or to a missionary to organize work. For societies working under the Pres-

byterian Council the reports of 1899 gave 188 churches, and yet among them all we have not a single, fully, and completely organized Presbyterian church in Korea. At the present time, with our membership of over 3,000, the nearest approach to a perfectly organized church is one which has two elders-elect and a board of stewards to look after its temporal affairs. In each place where there is a church there is a local leader responsible for the church services, and a board of stewards, or in the older churches, of deacons, takes charge of church property, and with the church leaders has general oversight of the work. *The organization is as simple as possible*, and the leader may be one of the deacons or an elder, if they have them.

Second. We endeavor to plan our church architecture in accordance with the ability of the natives to build and the styles of houses generally used. This is a very important feature in the successful carrying out of this plan of self-support, for immediately that we foist on the natives a foreign style of architecture beyond their means it is imperative that we provide the building. Consequently we have for our large centres well-built, solid, tile-roofed churches, but in the small villages we have small thatched-roofed chapels, and even these in many cases represent no little self-denial and sacrifice.

Third. As noted above we try to place the responsibility of giving the gospel to the heathen upon the Christians; our aim is that every Christian shall become an active worker. We try to make every one feel that it is his privilege to tell others of Christ; and in fact we refuse to receive into church membership a man or woman who tells us that he has never tried to lead others to Christ. We still further strive to make the church realize that it is their duty to send the gospel to regions beyond, and that if they are not able to go themselves others should be sent. As a result, from a number of congregations the most intelligent Christians will be sent out to other places; in some cases their expenses are paid by the natives, in some cases they pay their own expenses; in some of the churches evangelists are permanently employed by the church to give all their time to this work, and thus the gospel is spread. When these evangelists are so employed, we allow the natives to settle their method of payment, which often follows the native method of giving so many bags of grain, so much fuel per year, and perhaps the use of a house.

In some cases where a helper is allowed by the mission, the missionaries associated with that station will allow the use of half the salary of the helper for each of two men, some native church or individuals guaranteeing and supplying the other half.

Fourth. It is the mission policy that there shall be, wherever congregations warrant it, *church-schools supported by the church*, and under the supervision of the missionary in charge, stewards, deacons, or elders as the case may be. The Chang Yun church above referred to has one school, which is attended by both the boys and girls of the congregation. This is entirely supported by the natives. This school takes the pupils through the principal Chinese primary books, Old and New Testaments, gives fair grounding in arithmetic, geography, universal history, and elements of natural science. The Sai Mun An church has two schools—one for boys with two teachers and one for girls with one teacher. The course aimed at is the same as that carried out in Chang Yun, and the church pays one-half of the expenses of the two schools and the mission pays the other half. It is the aim of the mission to make all its church-schools entirely self-supporting. They are for the sons and daughters of the Christians, but they are also patronized by outsiders, and thus are becoming a valuable evangelistic agency.

The mission has now a number of church primary schools in different places, which are largely supported by the natives; from these schools there are now coming out young men and boys who have learned all that such schools can teach, but who have a strong desire for further instruction, who are ready to work to obtain it and whom their parents and guardians are prepared to send and support at such schools. It is the aim of the mission to provide such high schools or academies at its larger stations; the mission must provide the foreign teacher, the salaries of most of the native teachers, the beginning of an educational plant; but from the start the current expenses, the lighting and heating, janitors' wages and the board of the pupils will be entirely borne by the natives, and they are prepared to give a considerable sum toward the establishment of such an institution. From what we have seen in the past we have no doubt but what a rigid adherence to this principle will in but a short time give us institutions of this grade, whose only expense to the Board will be the salaries of the missionaries.

Fifth. In the training of our workers we meet with the most serious problem and the one as yet unsolved, but we believe, as we go on step by step, God will solve it for us.

We see no reason to believe that in the early church there was a regular stated pastorate, and we are not yet urging this upon the Koreans. However, some few years ago the Sai Mun An church did issue a call to one of our most able workers to come up and take charge of its work, and the little Chan Dari church has now, for the past two years, told the young man who started the work there to give most of his time to preaching of the word, and has promised to

supply whatever he or his family may lack. In God's own time a regular pastorate will be established, but at the present time we have no distinct theological seminary in mind for the immediate future.

Once or twice a year the leaders in our country and city work are gathered together in Bible and training classes. These classes generally last about a month, and with the Bible as text-book we try to direct the studies of our leaders and to fit and prepare them for their work. One or more missionaries are usually associated in these classes, and church history, outlines of systematic theology, and Bible exegesis are taught. The practical is never lost sight of, and these class meetings are always made times of special evangelistic activity in the cities in which they are held.

In addition, on our evangelistic tours a number of these men accompany us; sometimes at their own expense, sometimes at the expense of the church to which they belong, and sometimes the expense is borne by the missionary. In this way these men receive a practical training in preaching and organization that they could get in no other way. The foreign missionary with such a company has his peripatetic school, and generally finds himself forced to be prepared to answer questions on almost every subject and in almost every science. I had to take a night march to do our work before the steamer left, and while travelling from the close of one service at 9.30 in the evening to the next preaching place at 3.30 in the morning we had a most delightful six hours' study of astronomy with our class of eight leaders.

A large number of the churches freely entertain the missionary and his company while he visits them, and so he in turn entertains their leaders for a month at the training class held in the city. This entertainment is not always accepted, as some insist on paying for their own food, and in most of our country circuits, even in the larger classes, the expenses are largely paid by the natives themselves. It must not be understood that a general invitation is given to all who care to attend these classes. *The aim is to have only the picked leaders*, and of these only the ones specially asked by the missionary in charge of their circuit are entertained. Although open to any one, *all others must provide for their own entertainment*. This privilege is quite largely taken advantage of; some men paying their own expenses and others being paid for by friends or native churches. Similar classes have been lately started for women workers, the expenses of which have, to a great extent, been voluntarily borne by the natives.

At the present time it is our aim to take these leaders, and by means of these summer and winter training and Bible classes, supplemented by the practical training that we can give them by

associating them with us in our work, and having them accompany us in our itinerating evangelistic tours and assist us in the organization of churches—to train up a class of thoroughly equipped leaders, well grounded in the faith, who know their Bible and are able to give a reason for the faith that is in them.

As the work develops, and better trained men are required, and a permanent native pastorate is demanded, the more regular theological seminary will be necessary, but not till then, and when this is the case the way will be open for it.

Sixth. A decidedly new departure in mission work has been made in the matter of books and publications for the natives. They not only pay for them, but *pay a price that very nearly approximates the cost of production*; the rule having been adopted by the missionaries that the price shall exceed the cost of the paper, and latterly the Korean Religious Tract Society has raised its price to almost the entire cost of preparation, and its sales keep up.

Seventh. The same element is made to appear largely in our medical work, the natives are expected to pay for all their medicines, food, etc., while in the hospitals, and when taking medicine from the dispensaries; no one of course is turned away; medicine is gratuitously given to the poor, while the rich are expected to pay full price for medicine and for visits to their homes.

We have endeavored to present to you a FEW OF THE FACTS from Korea and a general outline of the plan followed. We do not pretend that the last word had been said, or that there is nothing more to be discovered, but that God has blessed the system in Korea we have, I think, given ample proof. After the first fifteen years of work in Korea, the Presbyterian churches, which have followed this system, are able to report 186 out of 188 native churches self-supporting, with a baptized membership of over 3,000, contributing during the year nearly 7,000 yen, and almost entirely supporting and carrying on their own work.

The Unity of the Church.

BY REV. WM. MUIRHEAD, D.D.

THIS is one of the great teachings of holy Scripture. Christ earnestly prayed for it and brought forward His union with the Father as the ground and standard of the union of His disciples with each other. He urgently inculcated this duty upon them as all important in personal character and conduct and in the constitution and history of the church. The apostles enjoined the same thing on those to whom they wrote. They were to be united

in faith and love, and where it obtained they were commended in the highest manner as an evidence of their Christian profession and as a means of influence on those around them. Our Lord in praying for it said that it was specially in this way the world would be led to believe that the Father had sent Him. The fact is that the more clearly and fully this spirit of union and fellowship and action is realized and shown on the part of the followers of Christ, the more will there be a corresponding exemplification of His character and teaching, an illustration of His great object and aim, and an attainment of the end He had in view in the conversion and salvation of men.

There are, however, so many diversities among those who bear the Christian name as to make their unity a matter of serious question. There are such grievous inconsistencies and apparent disagreements in the lives and characters of many professing Christians, and even of those who stand high in the list, that the idea of peace and harmony, in the sense indicated, is looked upon as having little or no reality. Alas for the infirmities of human nature and the seeming contrarieties in the Christian church, arising, to say the least of it, from the imperfection of Christian character and experience. At the same time let it be prominently maintained that in the case of such as are the true followers of Christ—and happily they are without number—there is most gratifying evidence of their union in Him and with each other in all the essential elements of Christian life.

Christ illustrates this subject in a striking manner. He calls Himself the true vine, and those in union with Him are the branches. Now the various branches of a tree may differ from each other in outward form and appearance, but they are equally connected with the parent stock and have the same essential character throughout. So in regard to those who bear the Christian name; such as are really united to Christ, however distinguished in some respects from one another, say in outward circumstances, nationality, training, and such like, still bear the same fundamental relation to Him, whose name they bear; they partake of the same spirit of promise and unite in forming the one mystical body, of which Christ is the head, as He is the true vine, of which they are the branches.

A remarkable definition of this matter is given by the apostle in Ephesians iv. 1-6, on which we shall make a few brief comments as being descriptive of the real character and unity of the church, the elements of which they consist, and the manner in which it is to be attained and observed.

Paul reminds the Ephesian Christians of their divine calling and their duty in regard to it. He urges them to act with all

lowliness and meekness, with long suffering, forbearing one another in love. There was need for such characteristics in the case of those who had received that divine calling, in order that it might be rightly represented, and that they might secure the end and object supremely connected with it, the peace and harmony for which they were inspired by the Holy Spirit, and whose continued presence and power in their experience and conduct were dependent upon it. Following this we have a striking account of the spiritual character and condition of a Christian church, the elements composing it, and by which it claims to be distinguished. A thorough consideration of these points is needful for the understanding and realization of the unity in question, as it bears on our own Christian character and in relation to the native churches with which we have to do.

1. There is one body, that is, one church. All who are the real followers of Christ are one, like the branches of a tree or the various members of the human frame. It matters not what distinctions obtain between them; as already referred to, these do not affect their relation to Christ or their standing in Him. Only let them be united to Him as the word of God enjoins, and they have an equal right and title to all the blessings of fellowship and communion with Him.

2. One spirit, that is, the Holy Spirit, inspiring, animating, pervading the whole man like the life everywhere existing in the human body. It is only as that spirit obtains, in His characteristic gifts and graces, that we have any ground for supposing we really belong to Christ and are in union with Him. "If any man have not the Spirit of Christ, he is none of His."

3. One hope. "Even as ye were called in one hope of your calling." We are professedly called to be the followers of Christ by a divine and spiritual impulse, and are thus led to entertain the hope of acceptance in the beloved and admission into His presence for evermore. The blessed hope of heaven is our inspiration in union with Christ.

4. One Lord, the Lord Jesus Christ, our Lord and Saviour. He is our Lord in this capacity and has claims upon us of the highest and uppermost kind. We gladly acknowledge this and bow in grateful and adoring submission at His feet.

5. One faith, the faith of Christ—His divine person, incarnation, holy life, atoning death, resurrection, and ascension to glory. Our faith is fixed and centred in Him in these respects. He is thus our Saviour from sin and all its consequences, and we are transformed into His likeness through faith in Him.

6. One baptism. We are thereby dedicated to the one name of the Father, Son, and Holy Ghost, devoted to the worship, service, and love of God in this manner, and are under high obligation to act accordingly.

7. One God and father of all, who is above all and through all and in you all. That is, in the infinitude of His being, in the material character of His relationship, in the supremacy of His government, in the universality of His presence, and in the consciousness of His gracious indwelling, He is our God, and we are united to Him, and form together one in Him.

What thoughts are these for our prayerful meditation and daily life! How suggestive in reference to our own Christian character and in relation to the Christian churches with which we have to do in the onward course of our missionary work! How much should we make known this divine idea and seek to promote it among the native Christians that they might realize and act upon it to a far greater extent than they may otherwise be expected to do—their union in Christ and their union with each other in Him. There are divine possibilities in this aspect of the case to which we are called to reach forward, and of which as yet we have only a faint conception. So is it even at home. We feel that for the most part we are really and truly one in Christ Jesus, that the native churches we are called to form are in the same connection, that the language of the apostle on the subject is no less applicable to them than it is to us; only the union in question in all its high characteristics may well be urged upon their observance in the most effective manner, that the differences which obtain amongst them at our instance have no force or reality in the matter of their Christian life, or on the fact of their union with Christ and acceptance in Him. We desire this subject to be ever borne in mind and aimed at in our work and service, that the prayer of our Lord may be fulfilled in the experience of our native brethren, and that the result following upon it may be attained, that the world may believe in His divine mission for the salvation of the world.

Foregleams and Danger Signals.

BY REV. WM. REMFRY HUNT.

FTHE greatest race in the world seems to be for supremacy. The glittering prizes of wealth, power, and authority have drawn all nations, peoples, and civilizations into the arena. It is a tremendous contest. Whether we look from the moral, political, or commercial view-point, we are impressed with the fact that the

competition becomes keener as newly-trained contestants come up to the line.

Although one of the last to enter the circle, the "imperial race," as Dr. Williamson loved to call the Chinese, seems by no means to have chosen the rear point in the race. It will not be the purpose of this article to discuss the place China should take in the scratch; suffice to notice the position she has herself assumed.

"In all studies," says the Right Hon. W. E. Gladstone, "the light shines inward from without." The application and demonstration of this principle, as applied to Chinese evangelization and emancipation, is obvious. Perhaps more truly can it be said of China than of any other nation, "And strangers shall build up thy walls and their kings shall minister unto thee." The question of the hour is, "What profiteth it?" How far, and in what way, and to which ideal, are the Chinese looking, after the peculiar and costly period of their elementary schooling in enlightenment and civilization.

Considered with regard to her opportunities for industrial advancement and general progress she has had coveted advantages. The trouble is that China has apparently not profited by these. The position assumed pictures the Chinese lifting their heads proudly over the science and inventions of the centuries and crying out with cynical arrogance, "I have more understanding than all my teachers."

It is this detestable race-pride of the Chinese which has built the most massive walls, dividing her from social, commercial, and political intercourse. If China had been willing that others than the sons of Han should be allowed to *出入相友* (go and come as friends) her isolation would long since have broken up and Sinim would be enjoying a better place than it does to-day in the comity of nations.

Only as we live in the realm of faith can we discern the faint and distant dawn of a larger day. By force of circumstances, rather than by any inherent energy, the nation is being aroused. All around us are evidences that a new life is imminent. Christianity demands that Asia must be born again. The "higher education" theory advocates her redemption along the lines of material and secular advancement. The point where this argument must converge is right here.

China must learn that *religion* and *conduct* must be identical. The lessons of current human history emphasize this. China has crystallized through looking backward. It is simply a demonstration of the philosophy of history. As witness the ruin of ancient Egypt, Persia, Greece, and Judea. Is there not hope, however, that China may be like

"Iron dug from central gloom
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

It is as Matthew Arnold has said: "Brilliant Greece perished for lack of attention to *conduct*, steadiness, character.....The revelation which rules the world of to-day is not Greece's revelation, but Judea's; not the preëminence of art and science, but the preëminence of righteousness." China is undoubtedly the greatest heathen nation in the world. The fruits of heathenism lie everywhere around us. There is decay and darkness everywhere. The population, education, industries, politics, and ideas of religion are stationary. It has produced after its kind. It could not have done otherwise.

Heathenism cannot be tabulated. It is a horrible thing. It is deadening. It is filthy. It is devilish. It must have been born in hell for, like its father, the devil, it is a lie from the beginning. In his Roman letter Paul has painted the type of character which is generally the product of non-biblical religions. Milton expresses it,

"Black it stood as night,
Fierce as her furies, terrible as hell."

Like three elaborate candlesticks the three religions of China stand as placed in massive temples in high places, but they have neither substance, light, nor heat; and they represent the cold and formal mythology which neither educates nor saves.

One of the saddest thoughts to us lies in the fact that many lamps go out in this impure atmosphere. This is the danger signal hoisted! What does it mean? It is plain upon the tables, and he who runs may read. Surely the greatest peril of the times and that which is threatening to undermine the whole range of missionary effort, is on the tendency of the times to secularize missionary life and activities.

The government colleges and proposed universities want the light and education of our best missionaries; but they are extremely careful to restrict them in speech and manner, lest they should christianize as well as educate and civilize. China is perfectly willing, and even anxious, to have her heathenism whitewashed with Western science and teaching, but she is neither willing, nor pleased to "repent and be baptized for the remission of sins."

In writing a timely warning to the Corinthian church on the question of the dignity of the Christian ministry the apostle wrote: "Therefore seeing we have obtained mercy we faint not; but we have renounced the hidden things of shame, not walking in crafti-

ness, nor handling the word of God deceitfully, but by the manifestation of the truth commanding ourselves to every man's conscience in the sight of God. But, and if our gospel is veiled, it is veiled in them that are perishing, in whom the God of this age hath blinded the thoughts of the unbelieving, that the illumination of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (II Cor. iv. 1-4.)

We may be permitted to use the figure used by Rev. Phillips Brooks, D.D., in his beautiful sermon on "the Candle of the Lord." Speaking of brilliant but useless and fruitless lives he says: "There are unlighted candles; they are the spirit of man elaborated, cultivated, finished to its very best, but lacking the last touch of God. As dark as a row of silver lamps, all chased and wrought with wondrous skill, all filled with rarest oil, but all untouched with fire, so dark in this world is a long row of cultivated men set up along the corridors of some age of history, around the halls of some wise university, or in the pulpits of some stately church, to whom there has come no fire of devotion, who stand in awe and reverence before no wisdom greater than their own, who are proud and selfish, and who do not know what it is to obey."

It is evident, especially to those who watch the currents of modern missionary activity, that there is a tendency too much in the line of compromise. We shall gain nothing by yielding to the fascinating will-o'-the-wisp allurements of classic mythology. All is not gold that glitters. Aerolites that fall from the heavens are not stars. Milton writes of lurid flames which kindle an unearthy glare around the regions of darkness. Shall we appoint a commission of earth's highest critics to appropriate and utilize these phenomena?

This is precisely what China wants us to do. Let us not become too much involved in heathen wreckage, lest we go down with it in its ruin. We must openly rebuke sin. We must preach righteousness. To yield in one point is to endanger the promise of victory. The apostle Paul met this same temptation with the pedantic philosophers and voluptuous magistrates of Asia Minor. But he conquered by "keeping his body under." He submitted himself to severe discipline, "lest having proclaimed the gospel to others I myself should be a castaway." What an exhortation is this to us to-day. Let us "give all diligence to make our calling and election sure," and in this luxurious, self-seeking, worldly age we should feel that *necessity* is laid upon us, and with the apostle be able to realize that "woe indeed is there for me if I should not evangelize" (*οὐαὶ γὰρ μοι εστίν, εἰ τὸ μῆνην εὐαγγελίζωμαι*). This is surely the stewardship intrusted to us.

It would be interesting as well as instructive, and perhaps even of practical interest to the entire missionary community, if we could have a symposium on "the evangelization of China" treated in the pages of the CHINESE RECORDER. The greatest need of China to-day is not a foreign-drilled army, or a new and powerful navy. These are all right in their place. Nor would it be enough if the government were crying out for colleges on Western principles, costly and well equipped universities, richly stored arsenals, industries, railways, mines, quarries, and other aids to using and utilizing the natural resources of the country. In these things there is prospect of developing internal wealth and of gaining external power. This would be all right if the Chinese did not think this the essence of Christianity. This would be to build from the top. China, like Japan, has wanted the new wine in the old bottles, the old garment patched with new cloth. They are proud enough to think they can run this ship filled with tremendous and powerful machinery without either chart or compass.

Need is the interpreter of truth. Our whole civilization is evidence of this. While we must adjust ourselves to these changing conditions in the corporate life of nations we must not lose sight of the fact that even adjustment has its limitations. The gospel is superior to all other faiths and forces. The same challenge that it threw down to Romans, Greeks, Celts, Teutons, Persians, Jews, and Mahomedans, it repeats to-day in India, China, and Japan. Christianity is on trial in Asia. It will ascend to its millennial coronation so far as it is true to the original creed and charter of the great commission. These "marching orders" of the church have had no revision.

In these days of shifting scenes and trying transitions let us stand faithfully on the divine word and seek to know the Father's purpose. Let us "listen for the signal to take the next step forward in the progress of His great plan" and to utilize every legitimate agency in the employment of the divinely ordained means necessary for the instruction and training of the Chinese in "all things that pertain unto life and godliness, through the knowledge of Him that called us by His own glory and virtue." This is the New Testament method. It is the safest agency. It will produce the best results. The apostles went out after prayer, preparation, pentecost, and power. They were "witnesses in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." It thus began at home, reached the neighbours, and then went out to all the nations.

"*Go ye therefore and make disciples of all nations.*" As Sir Walter Scott said: "Go" is a verb in the imperative mood. It is

also connected with omnipotence. The "all power" immediately precedes it. It also surrounds it, supports it, gives it dynamic force, and assures it of universal and triumphant victory.

"Would'st thou go forth to bless,
Be sure of thine own ground ;
Fix well thy centre first
Then draw the circle round "

until "the wilderness and the solitary place shall be glad ; and the desert shall rejoice and blossom as the rose."

The "Exodus" from North Honan.

Story of the flight of the members of the Canadian Presbyterian Mission, as told by T. CRAIGIE HOOD.

EVERYTHING seemed perfectly quiet in North Honan when on June 4th Drs. McClure and Menzies, with their families, and Dr. Margaret S. Wallace set out by houseboat for Peitai-ho via Tientsin. We had no thought of being disturbed, except perhaps that a famine, whose certain coming became every day more evident as the rain held off, might cause us trouble. Scarcely a week had gone by when news came to us of the Pao-ting-fu trouble, and we found our mail service cut off and our communication with the outside world broken. This gave us no alarm, however, and we expected that a few weeks would see things righted. But this was not to be the case. On June 14th we received, via Liu-ch'ing, a telegram which ran somewhat as follows: "Travelling toward Tientsin unsafe, foreign troops rescuing Peking, all escape south." We decided to stand at our post until we should have greater reason than this seemed to give for leaving. We could not think that the Boxer trouble would spread so far inland. But the very next day, June 15th, a local disturbance arose. That morning a Chinese woman was washing the upstairs windows of Mr. Mackenzie's new foreign-built house at Ch'u-wang, when some women on the street caught sight of her and immediately started the report that just as the clouds were gathering and the rain beginning to fall the "foreign devils" were seen waving a cloth with strange characters on it, and this drove the clouds away. A fruit-seller spread the report through the town, and soon a mob of about 1,000 people were at the compound gate clamoring for admittance, and could scarce be restrained even by the officials. The days that followed were anxious ones. Every few days the mob would become frantic and threaten the lives of the missionaries. Reports from the north of alleged Boxer

successes, and a report that Dr. McClure and party had been murdered, added fuel to the fire. Still the officials and the native Christians said: "Don't go," and we hoped to be able to stay. On June 25th we received a telegram from Dr. McClure, who had escaped with his party to Chi-nan-fu, having been stopped by the P'ang-ch'wang missionaries in time to prevent their running right into the death-trap before them. This telegram said: "Powers occupy Taku, consuls urge all foreigners leave, come immediately to Chi-nan, steamer waiting." This, added to the local troubles, decided us to leave. We thought that with a good escort we could get through to Chi-nan and thus have only six days by cart instead of two weeks should we have to go south to Fan-ch'eng. But at the last moment the officials refused to give us an escort across the portion of Chili province lying between us and Shantung, nor would they send ahead to arrange for an escort. Moreover, carts would not go that route for any money. We were compelled to take the southern route. On June 27th the Ch'u-wang friends left their station and came to Chang-te. They left not a day too soon. The night before had been spent by them in a Chinese home that was kindly thrown open to them. The mob had already begun to loot some of the houses that night, and next morning, a couple of hours after they left, their houses, dispensaries, hospital buildings, and chapel were being torn down. We left Chang-te with ten carts early next morning, June 28th, having been provided with a good escort. On July 1st we reached the Yellow River, and there joined the members of our third station, Hsin-chen. They were travelling with Messrs. Jameson, Reid, and Fisher, of the Peking Syndicate, who had a good escort.

All that week we wended our way to the southward; the two parties keeping pretty well in touch with one another, always stopping at the same town over night. Saturday, July 7th, we reached a region which seemed to be very much disturbed. Our escort had gradually dwindled down till we had none at all. Mr. Jameson felt that his escort was not sufficient to protect both parties, so he decided to leave our party at Hsin-tien while he pressed on thirty li to Nan-yang-fu to ask for an escort for us and for his own party. We had scarcely got settled in our inn at Hsin-tien when the mayor of the town came to us and told us that a gang of about 100 were going to attack us and rob us. He advised us to buy them off with a few tens of silver, but we refused, for we felt that this would not ensure us against their even then taking what might be left. We barricaded our inn doors with carts, etc., and prepared to defend ourselves as best we could, meanwhile sending word of the threat to Mr. Jameson. The night passed without our being disturbed.

About 8 o'clock next morning word came from Mr. Jameson that the official would neither see him nor give him or us an escort. We must all get through as best we could. Mr. Jameson had already shared his escort with us. We left the inn at Hsin-tien at about 8.30 a.m. The streets were packed with people, and over the city gate hung hundreds of spectators upon the wall. The crowd outside the gate has been estimated at 10,000. But these were not the *fiends*, except that now we think they took a fiendish delight in watching us pass on to what they thought was our doom. Outside of this crowd we were passing along an ordinary deep Chinese road where there was showered down upon us a perfect hail-storm of stones, bricks, clubs, etc., etc. The carters whipped up the animals and made a mad dash to get through, but the mob shot and slashed and pounded the mules till they were killed or disabled, and thus brought us to a standstill. My cart was wedged in among four or five others. My first glance about me told me that the fearful fight was on. The swords and spears and clubs were now turned, not against the mules but against the missionaries. In front of me Mr. Griffith was sitting in his cart; the blood streaming from his forehead and hands. The second stone thrown at him had smashed his revolver in pieces. A sweep with a sword had been aimed at his head, but his hat prevented it making a very deep gash. He sprang from the cart, and seizing a club that lay near, defended himself against the brute who was attacking him. On my right Mr. Mackenzie was valiantly defending his wife and little son, while his upper garments were literally saturated with his own blood. On the left was Mr. Goforth, being beaten over the head with clubs, any blow from which was enough to kill him had he not been able to ward them off to some extent. When I glanced toward him again the blood was streaming from an ugly sword-gash in the back of his head and from a cut in his left arm. The ladies and children had been ordered from the carts, and stood in different places while the stones and bricks flew about them in all directions. I did not see Dr. Leslie attacked. I am thankful I did not see that awful hacking.

Well, all this and far more (for I haven't said anything about the soldiers who fought so nobly for us and who were slashed and stabbed and trampled under their horses' feet right before my eyes) passed before me in far less time than it takes to tell it. Stones hurled in at the front of my cart told me that it was time to leave it. I got down and seized a rock and thought that with this I'd try to keep the fiends at a safe distance. In a few moments there came a lull in the fight; all seemed to be busy with the looting, except the brute who had attacked Mr. Griffith and had also

attacked Mr. Mackenzie several times. He still stood and threatened to kill us, while he swung his sword about his head in the fiercest fashion possible. I think I never saw such a hellish look on a human face. At last he snatched a pig-skin trunk that Mr. Griffith threw to him, snatched it as a ravenous wolf would snatch a child, and ran off to his companions to see what it contained. Some of our number had already escaped from the scene of conflict, and we who were left, taking advantage of the lull, gathered ourselves together into a little company and began to walk slowly away. We were twice surrounded by men with swords and daggers and compelled to give up our watches, rings, etc. They even took parts of our clothing, leaving us barely enough to cover ourselves. It was an hour or so before we knew that every member of the party had got away alive. Mr. Goforth was quite seriously wounded. He and his family were taken in by a Mohammedan family and kindly cared for. Dr. Leslie was very seriously wounded. Mr. Mackenzie and Mr. Griffith's wounds were of a superficial nature. The rest of us (seven adults and five children) had escaped practically without a bruise or a scratch. Dr. Leslie had been hacked twelve or fifteen times. There is scarcely any hope that he will ever have the proper use of his right leg or his right hand again. After he had received all these wounds, and he and Mrs. Leslie were away from the carts altogether, a fiend came up to attack them again, and would have killed them (the doctor surely couldn't bear much more) when, raising his revolver in his left hand the doctor sent the last bullet he had into the fiend's face and drove him away, we believe to pay for his morning's folly with his life. Just at this stage my "boy" whipped out one of the carts, picked up one of the ladies and one of the children and Dr. and Mrs. Leslie, and thus they escaped after having passed through the ordeal of being searched on the way as we had been. When we overtook the cart the doctor had lost so much blood that he could scarcely speak. One of the ladies tore her underskirt into bandages and Dr. Dow hastened to bind up his wounds. The carter took him on for five or six *li* and then declared he would go no farther. We had to carry the doctor into a small guard-house by the roadside and lay him on some straw mats. There we were with no food, no "cash," and no means of going forward. A crowd soon gathered about us again, and again was our story told, but do you think a single heart was touched? Those hearts were hard as the nether mill-stone. Words couldn't move them, blood couldn't move them, distress couldn't move them, God couldn't move them without a miracle.

Towards evening a military official from Nan-yang-fu and twenty or thirty horse-soldiers came along, and we hoped they would

help us. Word had been sent to the officials of the robbery, and these soldiers had been sent out to look into the matter. Shortly after they reached us our carts unexpectedly came along, and we got on them, expecting that the soldiers would escort us into the city, whether it was necessary for us to go, as our only hope of getting money. But instead of escorting us they deliberately rode off and left us to get along as best we could. The crowd from the city came out for half a mile or more to meet us, and as we passed on, it gathered *fiends* as a flood gathers *débris*. We managed to get into an inn, but we weren't the only ones who got in. Officials were sent for, but would do nothing to keep the crowds out. They ordered us to leave at once. We *demanded* (we could afford to talk strongly, it was a case of desperation) food and money and protection. They brought us food and nineteen *tiao* and promised an escort of twenty horse and forty foot-soldiers and said we must go at once. We refused to move until the escort should appear; we waited in vain; at least as far as that number of soldiers was concerned. At last eight or ten foot-soldiers appeared, and as it was after midnight, and things were *black*, we concluded we had better start. The people told us we would not be allowed to get out alive. The soldiers and officials went to our servants and tried to persuade them to leave us as we were all to be killed. The Roman Catholics of the place were defending themselves in a "chai," and we were to be murdered before this to terrify them. Why we were allowed to escape we shall perhaps never know. In getting out of the city Mr. Griffith and Paul Goforth (aged nine) were mysteriously separated from the party, and we saw nothing more of them till midnight next night when they managed to overtake us. That day we passed through a very disturbed region. Thousands of people rushed wildly through the country. They would gather in mobs by the roadside and await our coming. If we were stopped once that day we were stopped thirty times and would have been robbed as often had we had anything they could take. The carters made matters worse by driving at a mad rate. Imagine, if you can, what Dr. Leslie must have suffered as he lay flat in the cart, his head bumping over the axle, and his wounded limbs jolting about. Imagine what the women and children suffered, for all the carts were practically without quilts, cushions, etc. That night at Hsing-yiehsien the officials offered us four *tiao*. Mr. Jameson had heard of the robbery, and immediately sent a man back to meet us with fifty taels of silver, and this reached us in time to enable us to refuse the four *tiao*. However, those officials gave us a splendid escort, and next day, although thousands of people lined the roads, neither man nor boy dared open mouth against us, so well did those soldiers do their

work. We reached Fan-ch'eng that evening, Tuesday, July 10th, about 8 o'clock, just fourteen days from the time the start was made. The members of the Peking Syndicate supplied us liberally with silver, and they and the Hsin-chen friends gave us what clothing they could spare. There was a real "community of goods" for the remainder of the trip.

Both parties boarded the house-boats shortly after midnight the next night, and were escorted down the Han river by two Chinese gun-boats provided by Chang Chih-tung. We reached Hankow in about ten days, having been towed for the last three hundred *li* by a steam launch sent out by the Consuls at Hankow. At Hankow we boarded the *Kiang-yü* immediately on our arrival there, and we were able to feel that the hard part of our journey was past. We arrived in Shanghai on Tuesday, 24th July, just four weeks from the time we had left our station. Here we were met by Dr. McClure, who informed us that all the other members of our mission were safe; he and those with him having escaped via Chi-nan-fu to Chefoo. God was indeed good, in that He spared the life of every member of the mission. The flight had been hard, but its lessons for us were not a few. We were shown how helpless we are and what a mighty God is ours. We understand more fully than we ever before understood the greatness of that greatest of all the great needs—the need of giving the gospel of Jesus Christ to the heathen, especially the Chinese heathen.

The Reform Movement in China.

BY ISAAC TAYLOR HEADLAND.

THE present uprising in China is in some respects the result of the reform movement which began more than two years ago. Let us follow the gradual growth of the reform movement and see how one condition has been the logical outcome of another until the present condition has been reached.

From the time of the introduction of Christianity into China until the present the Missions of all churches have had schools connected with their work, and from these schools have gone out a great number of young men who have taken positions in all departments of business, and many of State, and revealed to the officials as well as to many of the people the power which foreign education lends. An imperial college was soon established by the imperial customs service for the special education of young men for diplomatic and other services, and from this school have gone out young

men who are the representatives of the government as consuls or ministers in the various countries of Europe and America; and these, together with the students who were sent to Europe and America, have had a vast influence in governmental affairs, though in only a few cases directly connected with the government at home.

This influence was such that the government began the establishment of schools and arsenals, with which there were connected numerous scholars, who did a large amount of translating and publishing of many books which had had a molding or controlling influence on Western governments, or which were the outcome of conditions in the West. In addition to these were many tract societies which published a healthy kind of religious literature and a "Society for the Diffusion of General and Christian Knowledge," which published translations or digests of not only the most noted books on religion, but also such books as Mackenzie's "Nineteenth Century," Strong's "Our Country," Bellamy's "Looking Backward." These, with all kinds of scientific books on astronomy, physiology, chemistry, physics, geography, and other subjects of a like nature, were distributed among the students at their annual or triennial examinations, and were sold at Chinese shops, not only at the open ports, but in many of the large cities in every province in the empire.

This class of work brought out a noted utterance from the pen (or brush) of the great Viceroy Chang Chih-tung, a man who ranks with Li Hung-chang, in which he urged that the members of the diplomatic body in various foreign countries translate or secure the translation into Chinese of all the best books in the languages of the countries in which they happen to be stationed. He called the old conservatives "mossbacks" and urged that the printers and book-sellers in all the open ports print large editions of good books on government, international law, political economy, and kindred topics, and scatter them broadcast throughout the land. This book was printed by the Tsung-li Yamén and advertised by yellow posters on the walls in all the streets of the capital as well as in other cities.

The fever for reading these books was so great as to tax to the utmost the presses of the ports to produce them, and some of the societies feared that a condition was arising which they were unprepared for. Books written by such men as Dr. Allen, Dr. Mateer, and Dr. Martin, and even the large dictionary by S. Wells Williams, and the English-Chinese edition of the Four Books by Dr. Legge, were brought out in pirated photographic reproductions by the book-shops of Shanghai and sold at from one-tenth to one-fifteenth of the cost of the original work. Authors soon discovered that they must protect themselves, and the pirates were in some cases com-

elled to deliver over to authors the stereotype plates which they had thus made, to avoid being brought before the officials in litigation.

It was while this was going on that the matter was taken up by the government and introduced into the examinations; it compelled the students to be examined in mathematics and other phases of Western thought if they hoped to secure their degrees. This, of course, made certain phases of Western education very general among the official class; and what gets to the official class becomes more or less known, with a greater or less (usually less) degree of accuracy, by the people. For although the Chinese have no newspapers, as we look upon newspapers, yet every man, woman, and child is a herald, gazette, or journal, to be read by his next door neighbor; and though his information is not correct it is nearly as correct as that of similar news-carriers of the West, and serves, as these do, to awaken the people to a realization that something is going on somewhere else in the world.

While this book-making was going on in the ports, business intercourse with China was gradually growing. The telegraph was carrying messages from one end of the country to the other; Chinese merchants were carrying on commerce by means of a large steamship company; trade grew up in cloth, nails, clocks, watches, toys, lamps, and afterwards in candies, wines, and liquors; and then all kinds of groceries, dry-goods, and general merchandize began to be carried to the interior cities, towns, and village fairs, and the Chinese began to use the goods of the people whom they had learned to hate as "foreign devils."

This desire for foreign goods, toys, and inventions, very early in his life reached the child Kwang Hsu (the present Emperor) and became a passion with him, so that it is said that the part of the palace which he occupied was a very museum of all the most ingenious contrivances, wonderful inventions, and attractive productions of the West. These were collected and presented to him by officials, who hoped through them to secure his favor and obtain official position. Phonographs, telephones, gramophones, graphophones, and every kind of *graph* and *phone* which was calculated to open the eyes of the young man or tickle his fancy, were purchased for him, presented to him, or bought by him. So that it is probable that few people in the world had a larger collection of the wonders of modern invention than the young Emperor himself.

But when he had passed his majority his tastes began to change. He stepped out of the kindergarten into the school. He took up the study of the English language, which opened up to him the portals of a new world. And when the ladies of China presented

to the Empress-Dowager the New Testament printed with new type, on special paper, bound in silver, incased in a silver box, which was again inclosed in a plush case, the young Emperor the next day sent to the office of the American Bible Society to purchase copies of both the Old and New Testaments, such as that Society was selling to his people. He began at once the study of the Gospel of Luke. Of this I have positive proof, because one of the members of the church of which I was five years pastor was a gardener and florist, and took flowers and produce into the palace daily, where the eunuchs became so interested in the Bible and kindred topics that it was with difficulty he could get away when he went in to trade with them. On one occasion they gave him his dinner so that he might stay longer and talk with them; on another occasion they gave him three hundred ounces of silver, saying that he need not return it, but that they would take it out in flowers; on another they invited him and my assistant pastor to dine with them; and on still another occasion three of them came with him to call on me that they might have a view of a "foreign devil" and his home.

To the study of English and the Bible by the young Emperor is largely due the waves of influence that passed over the officials and their sons. There was, not only at Peking, but throughout the empire, a rush toward the requirement of foreign languages, especially English, and a knowledge of all kinds of foreign affairs. Letters and telegrams came to us at the Peking university from all over the empire asking us to reserve room for the senders in the school; and with the letters came the price of tuition, that the place might be obtained. Among those who came were the grandson of the tutor of His Majesty, several graduates of various degrees, among whom were men of rank, and the sons of wealthy men who had not yet obtained degrees. Schools were established for the teaching and study of English; some private, others under patronage of the government. Constant requests came to our graduates to teach English in official families, so that my assistant pastor, who was a good English scholar, was permitted to give up his salary as a preacher and to teach English for a living, which work he continued for some two or three years, all the time preaching for nothing and dropping seeds and spreading an influence in those official families, which will prevent their ever being opposers of Christianity or the church in the future.

But toys and inventions, the study of English and the Bible by the Emperor, were only methods of trying his wings for longer flights. He soon began a thorough investigation of all phases of foreign learning. He began to purchase all kinds of foreign books which had been translated into Chinese, as well as all kinds that

had been written in Chinese by foreign scholars, or by Chinese versed in foreign learning. These books embraced such topics as international law, political economy, chemistry, physics, botany, astronomy, mathematical books, books on medicine and kindred topics, together with books on all phases of Christianity now preached or taught in the Middle Kingdom. During this time an eunuch from the palace came to me daily seeking a new book for His Majesty, and I was forced to look through the Tract Society, our own university publications, and finally through my private library, even giving him my wife's medical books. The eunuch said that he dared not return a single day without taking back something new, though it were nothing but a sheet tract. Not long after the *coup d'état* a man came to me and, kneeling, begged me to save his life and let him join the church, saying that he was a friend of this book-buying eunuch who, he said, had been banished by the Dowager, and he was himself in danger of losing his head.

It was during the time the Emperor was thus engaged in the study of foreign affairs that the young scholars of the empire organized a reform club in Peking for the promotion of foreign learning, and subscribed and sent for all the leading newspapers and magazines of both Europe and America. It was hoped that these young men would be an element in China which would bring about a reformation similar to that brought about in Japan. Nor is this hope entirely abandoned either by those who know them or by the young scholars themselves; for though at present they have all lost their official positions they are continuing their foreign studies and preparing themselves for a time, which will soon come, let us hope, when the empire will begin a movement which will not end until the richness of its resources and the quality of its people shall have been realized by the Western world.

The Emperor then began to issue a series of reform edicts, the most remarkable that have ever been issued, perhaps, by any ruler in any country in the same length of time. Grant that they were too hasty, it must be admitted by every careful student of them that there is not one that would not have been of the greatest possible benefit to the country if they had been properly put into operation. Let me summarize them:—

1. The establishment of a university at Peking.
2. The sending of Imperial clansmen to foreign countries to study the forms and conditions of European and American government.
3. The encouragement of art, science, and modern agriculture.
4. The Emperor expressed himself as willing to hear the objections of the conservatives to progress and reform.

5. Abolished the literary essay as a prominent part of the government examinations.
6. Censured those who attempted to delay the establishment of the Peking Imperial university.
7. Urged that the Lee-han railway should be carried on with more vigor and expedition.
8. Advised the adoption of Western arms and drill for all the Tartar troops.
9. Ordered the establishment of agricultural schools in the provinces to teach the farmers improved methods of agriculture.
10. Ordered the introduction of patent and copyright laws.
11. The Board of War and the Foreign Office were ordered to report on the reform of the military examinations.
12. Special rewards were offered to inventors and authors.
13. The officials were ordered to encourage trade and assist merchants.
14. School boards were ordered established in every city in the empire.
15. A bureau of mines and railroads was established.
16. Journalists were encouraged to write on all political subjects.
17. Naval academies and training-ships were ordered.
18. The ministers and provincial authorities were called upon to assist the Emperor in his work of reform.
19. Schools were ordered in connection with all the Chinese legations in foreign countries for the benefit of the children of Chinese in those countries.
20. Commercial bureaus were ordered in Shanghai for the encouragement of trade.
21. Six utterly useless Boards in Peking were abolished.
22. The right to memorialize the throne by sealed memorials was granted to all who desired to do so.
23. Two presidents and four vice-presidents of the Board of Rites were dismissed for disobeying the Emperor's orders that memorials should be presented to him unopened.
24. The governorships of Hupeh, Kuangtung, and Yunnan were abolished as being a useless expense to the country.
25. Schools for instruction in the preparation of tea and silk were ordered established.
26. The slow courier posts were abolished in favor of the Imperial Customs Post.
27. A system of budgets as in Western countries was approved.

I have given these decrees in this epitomized form so that all those who are interested in the character of this reform movement in China may see the influence the young Emperor's study had upon

him. There is not one of the decrees that would not have been a most useful move for the Chinese government to make; and if the Emperor had been allowed to proceed, putting into operation all of them, as he did some, China would at present be close upon the heels of Japan in the adoption of Western ideas.

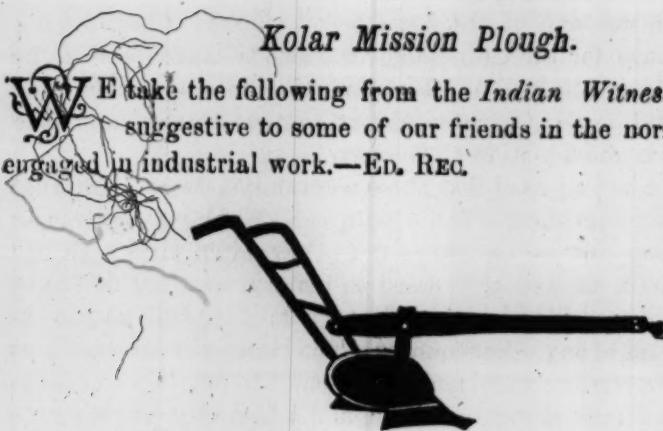
It must not be supposed that these were simply decrees and that nothing was accomplished. The Peking and Nanking universities are in operation, not as unrestricted as they might have been had the Emperor been allowed to proceed in his own way, but still they are active and living. The Imperial Customs Post is about as good as the postal system of any other country. The Bureau of Mines is employing Western engineers and making an effort to open up the country. Naval academies are in operation, and a host of young men are still quietly going on with their studies, both in China and in other countries, hoping that the time will come when the knowledge they are now acquiring may be used in the development of the country they love as ardently and patriotically as we love ours. Indeed it is one characteristic of these young reformers that they develop a patriotism which is akin to that of the West.

The extent of this reform movement it is not easy to estimate, and what will be the result is not easy to predict. It was this movement that opened up the intensely anti-foreign province of Hupeh and transformed it into a province where railroads are to be built connecting the north with the south. It is opening up the great mining province of Shansi and the lumber region of Manchuria. It is starting railroads which will be the great thoroughfares from north to south and the great lines of trade for the whole empire. That a large proportion of the people understand that foreign countries are constantly talking about the division of China is evident from the fact that, in the first place, the Chinese are the greatest gossips in the world, and in the absence of newspapers every one is a reporter; and, in the second place, there are newspapers published in all the ports which are circulated throughout a large part of the empire.

The result of the present uprising and foreign complications it is impossible to predict. It might be one of two things: First, the empire may be divided, which is very unlikely. Russia has indicated no desire to have it divided; all she wants is a controlling influence in the north. Great Britain, America, Japan, and Germany have no desire for a division, and so, as I think, there is no probability of division. The second thing that might happen is the overthrow of the conservative party and the Empress-Dowager and the restoring to power of the conservative party under some able leader, which is a consummation devoutly to be wished.—*The Outlook*.

Kolar Mission Plough.

WE take the following from the *Indian Witness*. It may be suggestive to some of our friends in the north and others engaged in industrial work.—ED. REC.



Why spend forty days ploughing with a country plough when a Kolar Mission plough will do the work in ten days? These ploughs are made with finest tempered and polished imported mould board and shares of plough steel. (Not a cheap plough of untempered, unpolished boiler plate steel.) Handles of spring steel. Wood beam of select, fibrous wood.

8 inch size for medium grade bullocks, Rs. 17.0.0.

7 " do. light " do. " 15.0.0.

Disc ploughs, chilled iron ploughs, cultivators, etc., to order. For circulars address—The superintendent Kolar Mission, Kolar, Mysore.

There is also a good chilled iron plough with wooden handles instead of iron, for Rs. 13.

Ploughs are not exactly in our line. But we believe so strongly in the advantage to agriculturists in using the Kolar Mission plough that we deem it a duty to call public attention to this valuable implement. Especially do we desire to see native Christian agriculturists possessing this plough. It is the "result of years of consideration and practical experiments, growing out of the belief that Indian methods of tilling the soil must be radically modified if a chronic state of hunger among the great masses and the frequent occurrence of famine are to be averted."

If the man who succeeds in getting two blades of grass to grow where only one blade has previously appeared, is a benefactor of mankind, surely the Rev. W. H. Hollister, who has devoted much patient effort to the solution of the plough problem, must be considered one of the foremost. For the Kolar Mission plough has been thoroughly tested, and the testimony is that it is every way

vastly superior to any plough at present in use in India. The bottoms are manufactured to order with special care by Deere & Co., Moline, Illinois, the largest manufacturers of ploughs in the world. Nothing better of the same size than these bottoms can be had for the same money in any country.

With no other motive than to encourage the use of the plough for the benefit of the users, no less than to encourage a most useful mission industry, we have had three ploughs sent to Calcutta, that missionaries and others residing in or visiting Calcutta may have the opportunity of seeing these excellent implements for themselves. They may be seen at the Methodist Publishing House, 46 Dharamtala Street, Calcutta. To encourage Indian Christians to use them a friend offers to pay the freight to any railway station of Bengal for ploughs to be used by the class referred to. The offer to hold good for three months from this date.

The ploughs are manufactured at Kolar, Mysore. Correspondence and orders should be addressed to the superintendent, Kolar Mission, who will be glad to furnish printed circulars, price lists, etc.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Our Backward Swing.

BY WM. REMFRY HUNT.

WHEN the forces of moral reform and religio-political reconstruction were set in motion, with the Imperial sanction, some few years since, the promise of China's early regeneration was counted as almost assured. No sooner, however, had the results of scientific progress and Western learning begun to manifest their removing as well as establishing tendencies than we were confronted with a peril of the first magnitude.

It was discovered that we were working on peculiar material and endeavouring to enlighten with the highest lessons of Christian

civilization an ancient-loving and conservative race, who are not even educated to a point of toleration to modern ideas.

The "reactionary movement" instigated by the anti-foreign party in Peking, under the Imperial patronage of the Dowager-Empress and her confrères, did not merely originate with the idea of arresting educational reform. It was part of a long planned and determined plot to rid the empire of the hated foreigner and all his multiple machinery for the evangelization and education of the masses, which was interpreted as being the thin end of the wedge for the purpose of draining the resources and gaining for our governments the "hills and rivers, lands and lakes" of the Celestial kingdom.

The present reverse is due to psychological as well as political causes. It is traceable to the unrest of a dying religious system. "Culture or civilization, taken in its wide ethnographic sense, is that complex whole, which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."* This deals with the evolution of the trinity of man's being, in body, soul, and spirit, and solemnises us in regard to the wide range of the regeneration required to be effected.

Educational reform in China must meet its reverses with good grace and courage. In fact *reform* is hardly the word suited to the times. Regeneration is the clarion call of all true educationalists in China, because if the moral change is to be permanent it must be so ensured by vital spiritual causes.

All great and permanent changes cost. History shows too how these have been of gradual growth. Not infrequently they are accompanied by a loss of balance of power. This is the philosophy of succession. As the building of the moral and industrial life of the nation has gone on there have been, of course, occasional accidents and not a few calamities.

The field was an immense one to begin with. The survey had to be made, the land marked out, and the pathway found through all the *débris* of hoary superstitions and venerated customs. Besides all this, Christianity had to acclimate itself to its new environment.

Pride of race has been injured. The nearing of the grander and newer structure has been a striking and painfully convincing contrast to the relative worth of the old and the new. Considered from these view-points it is not a surprise that there should have been a collision of the conservative with the progressive energies of

* Vide "Primitive Culture," by Ed. B. Tylor, D.C.L., LL.D., F.R.S., Vol. I. Chapter I.

the people, and the result is a temporary reverse—a backward swing of the arm—preparatory to the strong and steady course of the irresistible law of advancement.

In and through the varied agencies and departments that are so energetically at work in translation, teaching, guiding, and training in the colleges, schools, hospitals, naval and military academies, as well as in the offices of the telegraph, railroad, and mining companies, besides the unparalleled consecration of the highest and lowest Christian scholarship and culture, it is safe to say the provinces have been adorned with the choicest gifts of grace and wisdom. How such self-sacrifice, heroism, and patient devotion could be suspected, misconstrued, and misinterpreted it is difficult to imagine; yet the present disorder is largely traceable to religious distrust and native superstition.

In China as in other lands religion will prove itself to be a great revolutionizing factor. Its demands of the Chinese when asked to give up their dearest conservatisms in religious rites, ancestry, gods, and customs—and that by foreigners whom they have for ages hated with a bitter hatred—seems to them to be arbitrary in the extreme. Christianity proves itself to be the harbinger of both the olive branch of peace and the din and clash of the sword. *Via crucis via lucis!*

What the probable effect of all this chaotic revolution may be upon the future of educational work it is difficult to prognosticate. Whether also the beginning of the end of Chinese exclusion and anarchial tendencies will be effected by peaceful solution or by the melting of the disturbing elements in the furnace of war it is difficult even yet to define. One thing, however, seems to have been determined. The powers are agreed that China is to be no longer the menace to the peace and progress of the world.

While we do not uphold the "guarding of the cross with Krupp guns" we incline to the opinion that the Peking tragedy and the heinous crime of the government against national honor and morality, has laid China open to stern rebuke and chastisement, the result of which seems inevitably to point, notwithstanding diplomatic pledges to preserve "territorial integrity," to the hastening of the further partition of the empire.

Whatever is in the near future, in the mighty changes, in the political and commercial relations of China with the world, it will be true that missions will be prosecuted with more and more vigour. Plans may be readjusted, methods readapted, ideas clarified, and the general *régime* of missionaries be made more conciliatory with native ideas of patriotism and honor. These will be some of the lessons learned.

Our backward swing is but the drawing of the bow. Progress must win. It is in the air. China must reform or be recast! There are no other alternatives. The work of education will go on. Missions will triumph. The old will give place to the new; and future generations reading the history of these sanguinary struggles will ask in wonder why their ancestors fought so wildly and died so bravely in the losing game of fighting to cherish error and to prevent the demonstration of that inexorable twin-law—the triumph of right over might and the “survival of the fittest.”

Our Book Table.

The China Review for June and July, 1900.

With articles by E. H. Parker, E. Von Zach, J. Edkins, and others.

Transactions of the Asiatic Society of Japan. Vol. XXVII, Part III.

The whole number is taken up with an elaborate and well illustrated paper on the Cultivation of Bamboos in Japan, by Sir Ernest Satow, K.C.M.G.

We acknowledge with thanks the receipt of the annual report of the Shanghai Municipal health officer, Dr. Arthur Stanley, for 1899. It contains a number of well arranged statistical tables, notes on infectious diseases, public health laboratory, sanitation, food, etc., all of which go to show how much care is taken and what an expenditure of money must be made every year in order to help the inhabitants of Shanghai live as long and as healthily as possible.

The Fortunate Union. Chapter I. Translated by Robert K. Douglas. London: Kegan Paul, Trench, Trübner & Co. Price 5 cents nett.

As the title indicates, this is a translation of Chapter I. of a

very popular Chinese novel, and is intended as a text-book for beginners in Chinese. The text is in vertical columns with the Romanized attached to each character, while underneath are very full and satisfactory notes, followed by the English translation. If this venture on the first chapter meets with success it is proposed to follow with the remaining seventeen chapters. The name of Dr. Douglas as translator is sufficient guarantee that the work is well done.

A System of Chinese Short-hand, adapted to the Amoy colloquial. By Rev. Alex. Gregory, Wooler, England (formerly of Amoy). To be obtained from the secretary of the E. P. Mission, Amoy. Price 25 cents.

This is an attempt on the part of Mr. Gregory to utilize the Pitman system of phonography to represent Chinese sounds, and with the hope that it might be applicable, with very slight modifications, to all the dialects of the empire. In the January, 1892, RECORDER Mr. Gregory expressed himself as to the disutility of such an attempt, and now he has himself carried the idea into practice. We commend the pamphlet to those who are interested in work of this kind.

Editorial Comment.

THE relief of Peking the past month was an event which probably carried joy to more hearts than any single event of modern times. Lucknow, Ladysmith, Kimberly, Mafekeng, stirred the hearts of many, but never have the nations been so represented as in the little company who held out so long and wondrously in Peking. At the same time our joy is chastened with the thought of the sufferings which many have had to undergo, and some are still undergoing, in their attempts to reach places of safety. The prayers and sympathies of God's people everywhere go out for them.

* * *

WE give in this number of the RECORDER accounts of the trials and sufferings—in part only, for all cannot be told—of two different parties of missionaries, in their escape—the one from Honan, the other from Shansi. It is difficult to conceive of anything more heart-rending, more indescribably awful than that through which these men, women, and children passed. One would have said that it was impossible for flesh and blood to endure such hardships and deprivations, heat and hunger, blows and curses, and every conceivable and nameless torture, and yet survive. In the midst of it all, however, we do not forget that the eye of Omnipotence looks down and sees a great deal more than we see, and has known every groan, heard every cry. What His purposes are in permitting all this we do not yet understand, and may never understand in this

life. But no one, who truly knows Him, distrusts Him.

"Blind unbelief is sure to err,
And scan His works in vain;
God is His own interpreter,
And He will make it plain."

We have heard no cry for vengeance, and we question if any one of the sufferers asks for it. But there is a cry of justice, that some of the principals in the perpetration of these awful crimes be lawfully dealt with.

* * *

THERE may be other stories, yet to be told, of just as great trials and sufferings as those through which these friends passed, but we trust not. But in this connection we cannot but remember that many of our Chinese fellow-Christians have passed and are passing through very trying times, being beaten and robbed, imprisoned, tortured, their property destroyed or taken away, and they themselves a curse and a by-word among their people. Often they have no one to appeal to for succor, no redress for injustice, no place of refuge open. They must suffer on, and many of them perish. The earnest prayers and heartiest sympathies of God's people are certainly with them. And God is with them too.

* * *

AT present the China missionaries are very much in evidence, not only here in China but also on the other side of the globe. Lord Salisbury has turned his attention to them and given some very good advice (we do not say that it was all such) to the Church Missionary Society, some

of which may well be passed on to other Societies. It certainly is well, always, for the missionaries to be cautious and discreet, but sometimes, it may be, not quite according to Lord Salisbury's ideas.

And what of the future? What are these hundreds of missionaries, now waiting in Shanghai and a few other ports of China, and in Japan, to do? Is there any prospect of a speedy return to their fields and work? We fear not. It looks as if there were to be months and months of waiting. A government of some kind must be established, guilty officials must be punished, and last of all, and perhaps most difficult, the powers must come to some mutual arrangement among themselves. We must confess the end does not seem near.

* * *

ARE the missionaries responsible for the present crisis? Yes and No. If furnishing good literature, books on history, geography, astronomy, mathematics, philosophy, morals, and religion, many of which fell into the hands of the Emperor and others and caused the Reform Edicts—books and literature, the tendency of which, like Paul's preaching, was to turn such a country as China “upside down”—then the missionaries are responsible, though we can scarcely see how they are to blame. But there are other matters to be considered which have had a powerful influence in bringing about this crisis and which have perhaps exasperated the Chinese even more than the missionaries' literature and preaching. There was the war with France of a

few years ago and the appropriation of a no small slice of Chinese (so-called?) territory. There was the Japanese war, followed by the appropriation by Russia of just so much of Manchuria as she might be disposed and able to occupy from time to time. There was the seizure of Kyiao-chow, followed by the friendly (?) ceding of Wei-hai-wei and Kow-loong; the opening up of mines and railroads, which was thought by the Chinese (stupidly, of course, but nevertheless a very important fact) to disturb the repose of the dead and bring calamity upon the living. Some of these innovations of civilization were introduced in a manner not calculated to quiet the prejudices of the Chinese, or disabuse them of the thought that their nation was certainly to be cut up into morsels for the benefit of the all-absorbing foreigner.

There is another element to which we refer regretfully, and that is the attitude of the Roman Catholics towards the Chinese officials and their taking the law into their own hands in the matter of lawsuits, etc. We are sure that this has been deep cause of hatred not only on the part of the officials but also of many of the people. Altogether we think the present movement is anti-missionary, anti-merchant, and anti-modern. The missionaries are certainly responsible, but we cannot think blame-worthy. The powers are certainly largely responsible, and, in many respects, far from blame-worthy.

* * *

A BRIEF notice in one of the Shanghai daily papers recently announced the death at San

Francisco, California, of Dr. D. B. McCartee, on June 17th. Dr. McCartee came to China in 1844, the same year with Drs. Happer and Culbertson and Canon Mc-Clatchie, and was probably the oldest China missionary living. Up to 1871 he was located principally at Ningpo, having been for a short time stationed in Chefoo. His later years have been spent in Japan. Though a medical missionary he was always much interested in evangelistic work and prepared a number of tracts, such as Western Scholars' Reasons, Fundamental Principles of Christianity, Brief Discourse on Repentance and Faith, etc., which have passed through many editions here in China, and some of them been reprinted in Japan. While skillful as a physician he was versatile as a linguist, being familiar with Latin, Greek, and Hebrew as well as Chinese and Japanese. For a number of years his home has been in Tokyo, Japan, from whence he seems to have returned to the United

States, doubtless with the intention of spending his last days in his native land. And so another link that connected us with the early days of missionary work in China has been sundered.

* * *

Dr. CLARK sends us a postal card from "near Irkutsk," saying they had now been twenty-nine days on the way, and had come 2,500 miles. They had been delayed by the sand-banks on the Amoor and Shika, being stuck for days at a time. The rail was even worse, and they had been six days going seven hundred miles! He feared they would miss the London Convention after all. We trust, however, that they were able to make better progress further on. To miss the Convention would not only be a great disappointment to them personally, but a great loss to the Convention.

Later word says they were forty-five days crossing from Vladivostock to St. Petersburg, and would probably just be in time for the Convention.

Missionary News.

Dr. J. M. Swan writes from Canton: I think the CHINESE RECORDER is to be highly complimented on the amount of information gathered and published in the last issue. It was just what many of us have been longing for. It was a great comfort for me to learn of the safety of friends whom I had supposed were in great peril if still living.

Mission work has practically closed in this part of the field, except the Canton hospital, which has been able to continue work as

usual and with good attendance. Hence I am tied here pretty close; my family being in Macao, where almost all the missionaries have gone, either there or Hongkong. We anxiously await news from Peking, as we still feel much doubt as to the news to hand thus far showing safety of foreigners.

Rev. F. Brown, Tientsin, writes: It may interest some of your readers to know that the General commanding British troops has requested me to accompany the

force to Peking as an intelligence officer; the appointment has been pressed upon me, and I have consented to go, not for the big pay offered but for humanity's sake. Thus it is seen missionaries are sometimes sought after by the government officials.

Honan.

Rev. and Mrs. Stokke and deaconess Ingeborg Pederson escaped from Ru-ning-fu.

They have been in very hard straits, barely saved their lives.

The mission station (American Norwegian), the only one in the city, is robbed and demolished. The dwelling houses have been wrecked.

The missionaries lost all their property. Open hatred was shown by the city officials.

The fifteen days journey down to Hankow was one of continuous peril. Only in Ying-shan-hsien, Hupeh, kindness was shown to the fugitives. The Hsien mandarin did all in his power to lighten the difficult flight.

Escaped from Shansi.

A TERRIBLE STORY.

Of all the provinces Shansi holds the record for diabolical massacres and barbarities. At one time it looked as if not a single foreigner could by any possibility escape the murderous purpose of Yü Hsien, whom our Ministers so supinely allowed to be made governor there. Fortunately some have escaped. A party of refugees from Shansi arrived here [Hankow] to-day, after encountering such sufferings and hair-breadth escapes as will be difficult to find a parallel anywhere.

The party consists of Mr. and Mrs. A. R. Saunders with two children (other two of their children died on the way) and Mr. A. Jennings and Miss Guthrie, all from Ping-

yao; Mr. E. J. Cooper and two children from Lu-cheng (Mrs. Cooper, Miss Rice, and Miss Houston also from that city were killed on the way or died from injuries received); Mr. and Mrs. A. E. Glover with two children, and Miss Gates from Lu-an. All are members of the China Inland Mission, and of the nineteen who started five perished.

The story they tell is as follows: All was quiet in Ping-yao up to the 25th of June. The magistrate was friendly, and had issued a proclamation denouncing the Boxers and promising protection to foreigners and Christians. We were aware that there was trouble on the route between us and Tientsin, but did not know much as to what was going on, or anticipate danger. On that day, however, we received a letter from Tai-yuan enclosing a copy of a proclamation which had just been issued by Yü Hsien, the governor, in which the people were informed that China was at war with foreigners, and that all foreign devils must be destroyed. On the back of that we learned that our magistrate was having his favourable proclamation taken down from the walls, and that a mob had already begun to demolish our chapel in the city. Later on, in the evening, a mob arrived at our house in the suburb, and we were driven to take refuge in the yamén. The magistrate declared he could not help us. He had received orders no longer to protect foreigners, and bade us depart in peace. At length, in answer to our entreaties, he agreed to send us to Tai-yuan, 150 li distant, under escort, so we started north for the capital. We got within 20 li of it without adventure when we met a native Christian, whom we knew, fleeing south. He implored us to turn back as the Inland Mission had been already burned, the Roman Catholic establishment pulled down, and all the foreigners

were in the Baptist Mission compound surrounded by a great mob, who were threatening to burn it with all who were inside. On this we turned back towards Ping-yao, and our escort at once left us. We had not much money, and the people demanded exorbitant prices for everything, even for the simple permission to pass along the road. We sold our clothes and pawned whatever would pawn, including our wedding rings, and in this way reached our station at Lu-cheng, safe but stripped.

Lu-cheng had not yet been rioted, but only two days' peace was allowed us when, with the friends there, we had to flee for our lives at midnight with nothing but one donkey-load of bedding and clothes and a supply of silver, which we divided up amongst the party. Which direction to take we did not know. To go north again was out of the question, and eastward to Shantung was equally impossible, so we made for the south, hoping to get through Honan and Hupeh to Hankow. But we had only got 49 *li* from Lu-cheng when we were stopped at a large village by some two hundred people, who demanded money. We could not satisfy them, so they seized our donkey, and in sheer wanton mischief tore all our bedding and clothes to pieces. Then they stripped us next, taking each person's clothes, hat, shoes, and stockings, and little store of silver, leaving us nothing, ladies and children alike, but a single pair of native drawers each. In this affair we lost the natives who were accompanying us, some of whom we fear were killed, while we were driven along the road by men with clubs. It was a terrible situation. The blazing sun burned us to the bone, and some of us had not so much as a little piece of rag to wet and put on the top of our heads. At every village we were attacked and driven from one to the other

with blows and curses. The villages there are very thick, and, before we got clear of the mob from one the mob from the next had already arrived to take us in hand. Neither food nor water could be obtained. How we contrived to exist we hardly know; for days our only support was found in the filthy puddles by the road-side. When we reached a city it was a little better. Apparently each magistrate was anxious that we should come to our end in the next county, so when we went to the yamen they would give us a little food and send an escort to see us safely over the borders of that particular yamen's jurisdiction. Arrived at that point, the escort always left us, and we had to struggle on as before.

Miss Rice was killed on the road fifty *li* north of Tseh-chau-fu in Shansi. That day both she and Miss Houston sat down on the road-side saying they would willingly die, but walk another step they could not. In the previous city the magistrate had given us a small piece of silver which we had to carry in our hand, having nowhere else to put it. We thought we might be able to hire a cart for these ladies with this piece of silver, so two of us went to a village to negotiate. The villagers refused the cart, but at the same time they pounded our knuckles with a stick till we dropped the silver, and then drove us down the road away from our party. Just then it began to rain, and the party, with the exception of the two ladies, retired for shelter to an empty guard-house near. There a mob fell upon them and drove them on, and in this way the two helpless ladies got left and were beaten to death. Nothing could be done till Tseh chau was reached, when the magistrate sent back to enquire. Miss Rice was found to be already dead, but Miss Houston, although dreadfully in-

[September,

jured, was still alive. She died afterwards at Yun-mung in Hupeh, and the body was brought on to Hankow for burial.

The crossing of the Yellow River was one of our most trying experiences. The yamen had placed us in carts, and promised to send us over. But as soon as we were in the boat the carts drove away, and the boatmen ordered us to land again, as they declined point blank to have anything to do with us. For two days we sat on the bank of the Yellow River not knowing what to do. We were like the Israelites at the Red Sea. Pharaoh was behind; neither right nor left was there any retreat and no means of crossing over. On the third day the boatmen unexpectedly changed their minds and took us over.

The first city we came to south of the river was Chang-chou. The magistrate here was bitterly anti-foreign, and said had we only arrived twenty-four hours sooner he would have had the pleasure of killing us all. His orders were to allow no foreign devil to escape, but the Empress-Dowager had taken pity on them, and he had just been instructed to have them all sent as prisoners into Hupeh. Accordingly, from this point we were sent on across Honan, from city to city, as prisoners, by the yamen, some in carts and sometimes mounted on the hard wooden pack saddles of donkeys. For food they gave us bread and water, and nowhere showed us any kindness till we reached Sin-yang-chou, the last city in Honan. Here we were no longer treated as prisoners, and here we met with the Glovers from Lu-an, who had arrived there after a similar journey. The Hupeh magistrates were exceedingly kind. At the first city, Ying-shan, we were supplied with food and clothing and kept in the yamen five days, as the road south was blocked by soldiers proceeding to Peking,

whom it would not be safe to meet. The Ying-shan native Christians also sought us out and showed us great kindness, as they also did at the cities of Teh-nan, Yun-mung, and Hsao-kan. Mrs. E. J. Cooper died at Ying-shan of the injuries and hardships undergone, and her body was brought to Hankow for burial. Thus ended at Hankow on the 14th of August a journey of fifty days' duration, of which the wonder is that a single one survived to tell the tale.—*N.-C. Daily News.*

Fuhkien.

Rowdyism and mob violence have at last broken loose in parts of the Amoy districts. Up to last week or ten days ago all the agitation was confined to "wild talk," but, on account of the state of affairs up in North China remaining in such an unsettled condition so long, the sparks of anarchy have been fanned into a blazing flame, and so words have given place to dastardly acts. However the present troubles are confined to the interior, viz., in the Chiang-chiu Fu, along the "north river and Leng-na-chiu districts," i.e., north and west of the city of Chiang-chiu, say, on an average, one hundred and fifty miles north-west of Amoy. Choan-chiu Fu and its dependencies, on the other hand, are all quiet, and in so far as is known everything is proceeding as usual. The explanation of all this is simple. It is entirely due to the different attitude toward existing events and the characters of the two *Taotais*, who stand at the heads of these two Fu. Choan-chiu Fu, under which are Amoy and Choan-chiu cities, has a *Taotai* who is professedly pro-foreign, and possesses some backbone. He has taken every possible caution against any possible outbreaks, and by proclamations has signified his inten-

tion to deal severely and speedily with all offenders against foreigners and native Christians. He has given all to understand that under no circumstance nor consideration will he tolerate insubordination or insurrection. The result is as already indicated: everything quiet and running along smoothly. In Chiang-chiu Fu, under which is the city of Chiang-chiu, another state of things prevails. There the *Taotai* is of the jelly-fish type if not actually anti-foreign. He has taken very few, if any, precautions outside of the city of Chiang-chiu itself, where he resides, to protect his people from raids by lawless rioters. Apparently he has no control over his subordinates (at least shows no such signs), nor the affairs pertaining to his district, and hence at present everything is "at sixes and sevens."

This weak, jelly-fish policy has brought its nemesis. The rowdies and riffraff along the "north river," and in the region beyond, have finally become emboldened to begin their fiendish work of desolation of chapels and persecution of Christians as their only way of demonstrating their hatred against all foreigners.

Already the American Reformed Church Mission have had one chapel at Leng-soa looted, and three others located at the following places: Tng-li-jin, Hoe-khe, and E-lang. Loss probably \$2,000 or \$3,000 Mex.; it is difficult to say now exactly how much. The L. M. S. has fared even worse, having had eight chapels destroyed, located at Theng-chiu, Ho-tian, Leng-na, Eng-hok, Te-hang, Chiang-peng, Sin-hi, and Pho-lam. Estimated loss \$20,000 Mex.

Thus far we hear of no loss of life, but in some instances the Christians have been robbed of everything—houses, fields, and even deeds, crops, and all the clothing they possessed, save what they wore.

The one bright ray that pierces this cloud is the testimony of these sufferers in regard to the shelter and protection afforded them by their unconverted neighbors, showing that these present troubles were none of their choosing at all.

It must therefore be said that this state of affairs is a great surprise to some of us, and we do say, in justice to *the people* of this region, noted for their sobriety and industry, that with a *Taotai* of some mental calibre and moral stamina such things could not have occurred here.

A mandarin with three hundred soldiers *has been sent from Amoy* into the disturbed district, so we may hope the trouble will not spread any further.

CORRESPONDENT.

Later.—It has been discovered that the destruction noted above has not been done by local mobs—at any rate not instigated by them—but by a band of ruffians (helped of course by local spirit, of the same stamp), who started on their career of plunder and vandalism from Teng-chiu Fu, two hundred and fifty or three hundred miles north-west from Amoy. Their work has been done most systematically—destroying chapels and robbing people right in order down to Chiang-chiu, and *not a finger raised by the officials* to stop the bandits. It is rumored that they are near or actually at Chiang-chiu, but this has not been confirmed. Whether the members of this band represent "Boxers," or some other secret society, is not known at this writing.

Still later.—These ruffians did appear at Chiang-chiu and threatened to pull down the L. M. S. church there, but they were stopped by the officials, who seem, for the moment at least, to have awokened.

CORRESPONDENT.

Another Visit to Yunnan.

(Concluded from page 377,
July number.)

On Monday we called on Mr. Lingle, of the American Presbyterian Mission, who started a mission in Siang-tan in March of this year. We found him, together with Mrs. Doolittle and her daughter, Dr. Doolittle, busily engaged in the not very congenial work of turning a native house into a fit abode for foreign residents. The house is large, and situated within the city wall. It stands in a quiet, out of the way place, and would not do for public preaching. But the locality is well adapted for school work and for private residence, especially where ladies and children are concerned. The presence of the ladies has created a great deal of curiosity and drawn immense crowds of eager spectators. Both mother and daughter must have passed through trying times; but they complained of nothing worse than intense curiosity on the part of the sight-seers. They have nothing to complain of on the score of rudeness or ill-will. Mr. Lingle himself is confident that they have nothing to fear from the people.

It is nearly twenty years since I first visited Siang-tan; and I have still a very vivid recollection of the ignominious treatment received by Mr. Archibald and myself on that occasion. Ever since it has been one of my ambitions to establish a mission at this, the greatest mart of Hunan. Till the beginning of last year there was nothing in the outlook to inspire hope; now, however, we have, not only a mission in Siang-tan, but missions. The change in Siang-tan is something wonderful. None except those who saw the Siang-tan of old can have any idea of the greatness of the change. But it is only an illustration of what is going on all over Hunan. The whole province is ripe for innovations and improvements of every

kind. We left Siang-tan on the 14th at noon and reached Chang-sha at 3 p.m. Certain officials called on us, and made no difficulty about our entering the city. We might go in chairs or walk as we liked best. They asked us if we wished to preach and sell books; there being no objection to either the one or the other. They thought it would have been better if we had brought with us suits of native clothes for the occasion; still it was a matter of no great importance. In fact we found them in a most complaisant mood. Right through it was "Just as you will." There was only one point on which they were determined not to oblige us. Last year we bought a house at Chang-sha, outside the north gate. The deed was drawn out in proper form and sent to the district magistrate to be stamped. But, though the property was bought with the cognizance and permission of the officials, the magistrate refused to put his seal to it, or even return it to us in its original form. The British Consul at Hankow has brought the matter before the governor of Hunan and the viceroy of Hu-kwang repeatedly, and in every case favourable replies have been returned by these two high officials. Still the deed has not been stamped and the property has not been handed over to us. On this visit we hoped to be able to put the matter through, but we failed. We communicated with one Yamén after another, but all in vain. One official threw the responsibility on the other, and all seemed equally determined to have nothing to do with the business. They are afraid of the thin end of the wedge. I feel sure, however, that they will not be able to hold out much longer, and that the opening of a chapel in Chang-sha will soon be an accomplished fact.

We entered the city by the great West Gate and came out by the North Gate. I was much struck

with some of the fine buildings which we passed *en route*. Many of the shops are large and well stocked. Some of the streets are comparatively wide, and all the streets, whether wide or narrow, are remarkably clean and well paved with large slabs of granite. The population of Chang-sha is supposed to be more than half a million. If I may judge from what I saw of the city I should say that this estimate is rather below than above the mark. The population of Chang-sha is larger than that of Siang-tan; but Siang-tan occupies the first place commercially. I was delighted with what I saw of both the city and the people of Chang-sha.

We went through the city in chairs provided for us by the officials, but walked a part of the way. We had a small escort, but, so far as I could see, there was no real need of any escort at all. There was hardly any crowding, and no rudeness whatever. I never saw a surly look or heard an insolent word all the time I was at Chang-sha. When we returned to our boat about thirty people followed us; but they soon began to disperse, and in less than a quarter of an hour they were all gone. Some scholars came to see us, and all seemed most friendly. With one of them I had a long conversation, and he expressed a strong desire that I should come and live at Chang-sha.

Such was my experience at Chang-sha on this my last visit. This is the first time I have been allowed to enter the city. On my first visit, about twenty years since, I was told distinctly that no foreigner could be admitted within the gates of Chang-sha; the thing being unheard of and the danger being too great. On subsequent visits I was told that the examinations were going on, and that the students would tear me in pieces if I ventured on shore. On this occasion no objection whatever was raised

by any one. I am convinced that Chang-sha is about to be thrown open. I think it probable that before this time next year missionaries will be living within the walls of that famous city. The people are prepared for us, and many of the scholars are thoroughly friendly. What keeps us out now is nothing but an official sentiment, a sentiment which is rapidly dying down and will soon be quite dead.

Messrs. North, Watson, and Warren, of the Wesleyan Mission, have just returned from Hunan. They are deeply impressed with the importance of Hunan, and hope to do something towards moving their Society to extend their operations into that province. It is my earnest prayer that their efforts will not be in vain. There is abundance of room for us all in Hunan. They also entered Chang-sha, and, like ourselves, found the people manageable enough.

We left Chang-sha on the 17th and reached Yo-chou on the 18th, having anchored many hours on the way. I spent the night at Yo-chou with my colleagues—Mr. Greig and Dr. Peake. On the following day I was off again for Hankow, and reached home early on Sunday morning, the 20th May. It was pleasant to find myself at home once more and to tell the native church at Hankow the good news respecting Hunan and the work in Hunan.

Shansi, Honan, and Chihli.

During the past month our anxiety concerning the missionaries in Peking has been relieved by the taking of Peking on the 14th and 15th August. Details have not been received, but it is reported that the lives of all the missionaries at the capital have been spared, and we may hope soon to hear from their own lips the story of their ex-

periences during those terrible weeks of danger and privation.

The centre of anxious interest at present is the province of Shansi. It is too early to give full particulars, but it is feared that at least fifty missionaries have been murdered in that province, and these have been killed by the direct order of the notorious Yü-hsien, who was promoted to his present position after the Germans had demanded his removal from the governorship of Shantung.

At the time of the breaking out of hostilities there were stationed in this province over 150 missionaries. The membership of the different missions is reported as follows:—

China Inland Mission, including Scandinavian associates, 91; Christian Missionary Alliance (mostly Scandinavians), 27; English Baptist, 13; Shao-yang Mission (Mr. Pigott's), 11; British and Foreign Bible Society, 2; American Board, 10. Total, 154. There were also quite a number of children. That it was Yü-hsien's purpose to exterminate all foreigners there can be no doubt. The awful story of the way in which men, women, and children were done to death is too horrible for publication. There remains a hope that besides the few who have escaped by way of Hankow some have fled to the north or are still in hiding in the mountains, but this hope is not as well founded as we might wish.

The province of Honan has as its governor Yü-chang, a brother of Yü-lu, governor of Chih-li, who belongs to Kang-yi and Yü-hsien's clique. Although the missionaries of this province have escaped with their lives it is believed that every mission station has been looted, and many of those who have escaped have undergone great hardship and have been robbed and beaten on the road. Several parties have escaped through Honan from Shan-

si, but it has proved a dangerous and, in some cases, a fatal route, as is seen from accounts given in this number of the RECORDER. In the three provinces of Shensi, Chih-li, and Honan very little remains of mission property; the missionaries have been compelled to flee for their lives, and the native Christians have been robbed, beaten and murdered. In these provinces, and wherever there has been widespread riot and persecution, it has been plainly proved that it has been done with the connivance of officials or at their instigation.

Since the so called "Boxer" uprising began there have been no murders of missionaries reported as occurring outside of these three provinces, with the exception of the murder of the C. I. M. missionaries at and near K'ü-chow, where the uprising was only indirectly connected with the Boxer movement.

We have not attempted to give an account of the Roman Catholic losses during these troublous times, but they have been very extensive and severe. In Nan-yang-fu, in Honan, the Roman Catholic Bishop and sixteen priests gathered their followers into a village which they have fortified and defended, refusing to be beguiled under promise of escort by the civil and military officials. In Chih-li similar action has been reported in one or two localities.

China Inland Mission.

We are indebted to Rev. J. J. Coulthard for the following notes:—

SHANSI.—Information has been received that on June 27th, Dr. Edward's hospital at Tai-yuen Fu was burnt and Miss Coombs perished in the flames. On June 28th all the rest of the foreign community was gathered together in the premises belonging to the B. M. S., and these were fired; and it is further reported that on July

9th the city was given up to riot for a whole day, and it is feared that all the missionaries and native Christians perished. Another report says that thirty missionaries escaped to the east mountains and were being pursued. Eight workers, viz., Rev. A. E. and Mrs. Glover and two children, Mr. and Mrs. A. R. Saunders and two children, Mr. E. J. Cooper and two children, Miss Gates, Miss Guthrie, and Mr. Jennings reached Hankow on August 13th after a perilous and most trying journey. Miss Rice was murdered in Shansi, Mrs. E. J. Cooper and Miss Huston died in Hupeh from injuries received, and two of Mr. Saunders' children from hardships on the road, while Mr. E. J. Cooper's youngest child died shortly after reaching Hankow. These workers came from the stations of P'ing-iao, Lu-ch'eng, and Lu-an Fu. As soon as they reached the borders of Hupeh they were well cared for by the officials acting under instructions received from Viceroy Chang Chi-tung.

Mr. and Mrs. Luther and two children, Mr. and Mrs. Dreyer and a party of eight ladies are travelling through Honan to Hankow. The Taotai of T'ung-kuan, in Shensi, refused to allow this party to enter the province: he said, all the missionaries had left and none could enter Shensi. Had they been allowed to enter they would have been in comparative safety. The Tao-tai, however, compelled them to go by the dangerous Nan-yang Fu route to Fan-ch'eng (Hupeh). Mr. and Mrs. Duncan Kay and fellow-workers, six in all, belonging to the district of K'u-h-wu, are hiding in some high mountain and are being ministered to by an elder of the church, who conveys supplies to them from time to time.

It is reported, through native sources, that Mr. and Mrs. Mc Connell and child, also two ladies, Misses King and Burt, were killed

travelling from Ho-tsin to the Yellow River *en route* for Shensi. The reports vary concerning the actual number who were killed: one reports five foreigners and three natives, another seven foreigners and one native.

Mr. D. M. Robertson, of Kiang-cheo, Shansi, has reached Hankow.

LATER NEWS.

On the 28th the following C. I. M. missionaries arrived at Hankow from P'ing-yang-fu, travelling through Honan: Mr. and Mrs. A. Lutley, Mr. and Mrs. F. C. H. Dreyer, Misses J. F. Hoskyn, A. Hoskyn, E. C. Johnson, E. French, E. Gauntlett, E. Higgs, R. Palmer, and K. Rasmussen. Mr. and Mrs. Lutley's two children died during the journey.

ANHUI.—All the workers in this province have safely reached the treaty ports. They have had no trouble on the way.

YUNNAN.—A number of missionaries, Mr. and Mrs. Owen Stevenson, Mr. and Mrs. Harding, Mr. Sanders, and Miss Campbell reached Hongkong safely, and some have arrived at Shanghai.

The workers at Ta-li Fu wired on August 23rd that they were well and safe.

HUNAN.—All C. I. M. missionaries have left this province.

CHEHKIANG.—The report regarding the K'ü-chow massacre has been confirmed. We learn from native sources that Mr. and Mrs. D. B. Thompson, two children, Misses Sherwood, Manchester and Desmond were murdered in the city on July 21st; also that Mrs. Ward and child and Miss Thirgood were murdered on the 22nd July at the jetty outside the city on arrival from Ch'ang-shan; Mr. Ward on the same day at a place 15 li from K'ü-chow.

KIANGSI.—It is expected that before this number of the RECORDER will be issued, the missionaries in this province will be at a treaty port.

The last news from Mr. Orr-Ewing, who has been making arrangements to escort the lady missionaries to Kiukiang, was to the effect that he had gone to Kuang-sin Fu to procure the necessary official escort. At the beginning of his journey he was met by robbers, who relieved him of his ready money, but he reached in safety one of the mission stations the same evening.

SHENSI.—All the missionaries have left the Si-nan plane and Han-chang Fu. Many have arrived, and the rest are being safely conducted to Hankow.

KANSUH.—A party of the Lan-chow lady missionaries left on the 11th of August, and a party of missionaries from Si-ning, Liang-chow, and Lan-chow started on the 21st of August for Chungking. The Viceroy was providing escorts for them.

KUEI-CHAU.—Missionaries from Kuei-iang and other stations are now travelling to Chungking under escort. Workers in the Hsing-i district are travelling to Canton via Kuang-si.

Kiu-tsi-kuan Outrages.

On the highway between Hankow and Si-gan is a wedge of Honan with a mart—Kiu-tsi-kuan. The Hsie-t'ai (major) Lu sent a birthday present to the Chen-t'ai (colonel) at the now notorious Nanyang-fu. The Chen-t'ai passed on a telegram from the Empress-Dowager containing the order: "Wher- ever you meet with foreigners you must kill them; if they attempt to escape, you still must kill them."

The Hsie-t'ai assured me he had not seen the telegram that his messenger Su had brought, and allowed to be freely copied. He sent another messenger to the Nanyang Chen-t'ai asking for definite orders, and promised to protect us five days longer. He got back

a proclamation, a despatch, and a letter. The proclamation licensed riot. The despatch forbade protection, and added that Honan does not recognize the Yangtse agreement. The letter ordered utter extermination. He permitted our escape next day and promised that all the property, about 200 cases for the Kansu and Shensi stations, as well as our own things, should be preserved unless he were superseded or a band were sent purposely to work destruction, such as the governor had threatened against the Italian missionaries at Kien-kang, a fortified village near Nan-yang. We purposed to escape during the five days' grace along with the Duncan-Shorrock party, but the assurances of the Hsie-t'ai, both to them and to us, caused us to delay to help the parties that were following them a day or two behind each other. The third party, Mr. Folke's, from Shansi, arrived an hour later than the returned messenger, and we left next morning with them. After our boats had started the Hsie-t'ai gave the Chen-t'ai's letter to his subordinate, the Tsien-tsung (lieutenant). He immediately ordered twelve militia to mount horses and fetch us back. Before dark the Hupeh gunboat men met the party, so that when the twelve horsemen found that our protectors were more numerous and better armed than themselves, they returned and reported that they did not dare to attempt the arrest. On the first day of the seventh moon, three days after our departure, all movables were confiscated and removed to the Hsie-t'ai's yamen. Later, each box was opened and the military officials made their selection and the remaining contents of each box was divided amongst the militia,—all Kiu-tsi-kuan men. It was the Tsien-tsung who broke the Hsie-t'ai's seal and commenced the removal of the boxes.

Dr. Bergin, of Bristol, left over thirty cases, a complete outfit for hospital. The Si-gan Baptist Missionary Society boxes were several boat-loads. Nearly every station in Kan-su and Si-gan has thus been robbed by a man into whose hands their lives and property have been committed for a whole year, and that official told me he had been in office in Shanghai for six months. Each day a Christian was being arrested and flogged until he promised in cash the full value of all his property.

GEORGE PARKER.

General Notes.

Of the 154 missionaries stationed in Shensi only some 45 are known to have escaped.

The officials of Chekiang province seem to have the riotous element of that province pretty well under control.

The district controlled by Chang Chih-tung and Liu Kung-yi has been comparatively free from rioting, and where trouble has occurred prompt and vigorous action by the officials has insured comparative safety to missionaries and their property.

There has been rioting in Fukien province at several places, and the officials have not been blameless, but it is hoped that these disturbances will not be multiplied. A

correspondent gives an account of disturbances near Amoy.

The occupation of Newchwang by the Russians and the landing of troops at Amoy by the Japanese are occurrences whose effect upon missionary operations remains to be seen.

More than thirty men-of-war are anchored at Shanghai and Woosung with some 8,000 men on board. Three regiments of Indian troops have been sent to ensure the protection of this port, and the French have sent about a thousand soldiers, consisting of French, Annamese, and Tonkinese troops, to protect their settlement.

Corrections.

The news from the provinces given in last month's RECORDER was carefully gathered from reliable sources, but several corrections should be noted. In the list of Presbyterian missionaries at Peking the names of Dr. and Mrs. Courtland van R. Hodge and Miss Maud Mackey, M.D., should be added. Professor G. F. Wright and son, who were supposed to be among the visitors at Peking, we were glad to learn had left China before hostilities commenced. A note from Dr. Noyes, of Canton, informs us that all the missionaries had not left Canton, but a number of them were remaining at their posts.

Missionary Journal.

MARRIAGES.

AT Kobe, Japan, July 31st, Miss MARY E. WOOD, Botecourt County, Va., U. S. A., and Rev. J. A. G. SHIPLEY, M. E. S. M., Soochow.

AT Holy Trinity Cathedral, Shanghai, Friday, August 3rd, at 5.30 p.m., Miss L. A. BOVEY, L. M. S., Shanghai, and Rev. DONALD MACGILLIVRAY, S. D. C. K.

BIRTHS.

AT Shanghai, August 4th, the wife of ROBT. E. LEWIS, College Y. M. C. A., of a daughter.

AT Shanghai, August 27th, the wife of Rev. J. D. LIDDELL, L. M. S., Mongolia, of a son.

AT Shanghai, August 27th, the wife of Rev. H. BARTON, C. M. S., Chu-ki, of a daughter.

DEATH.

AT Macao, July 31st, AGNES MAY COONEY, C. and M. A., Wu-chow, one week before the date appointed for her marriage to Rev. ROBERT H. GLOVER, M.D., of the same Mission.

ARRIVALS.

AT Shanghai, July 29th, Rev. S. R. CLARK, wife, and two children, from England, for C. I. M.

AT Shanghai, August 18th, Rev. D. L. ANDERSON, M. E. S. M., Soochow.

DEPARTURES.

FROM Shanghai, August 3rd, W. WESTWOOD, wife, and two children, Misses BESSIE WEBSTER and ALICE HENRY, for Australia, Miss R. OAKESHOTT, for England, and Miss P. KUMM, for Germany, all of C. I. M.; Rev. and Mrs. J. W. HEYWOOD, U. M. F. C. M., Ningpo; Dr. and Mrs. C. J. DAVENPORT, L. M. S., Hankow; Mrs. JOHN ARCHIBALD, N. B. S. S., Hankow, for England.

FROM Shanghai, August 4th, Rev. and Mrs. J. GOFORTH and three children, Rev. J. A. SLIMMON, Misses M. J.

MCINTOSH, M. A. PYKE, and Dr. J. I. DOW, all of C. P. M., for Canada; Dr. GERTRUDE TAFT, W. F. M. S., Chinkiang, for U. S. A.

FROM Shanghai, August 11th, Rev. and Mrs. K. S. STOKKE, Am. Nor. M., Hankow; Rev. and Mrs. C. A. SALQUIST, A. M. B. U., Chungking; Mrs. CHAS. THOMPSON and two children, C. I. M.; Rev. and Mrs. R. A. HADEN and three children, S. P. M., Kiang-yin; Rev. and Mrs. O. M. SAMA, N. L. M., Hankow, for U. S. A.; Rev. and Mrs. M. MACKENZIE and child, Dr. and Mrs. J. MENZIES and two children, C. P. M., for Canada.

FROM Shanghai, August 13th, H. T. FORD, wife, and child, E. A. JACKSON, for England, J. W. BOULDIN, for America, via England, all of C. I. M.

FROM Shanghai, August 17th, A. BERG, wife, and two children, Misses PRYTZ, FOZELKLOW, ENGSTROM, and J. SANDBERG, for Sweden, Miss HOLTH, for Norway, all of C. I. M.; Mrs. J. WEBSTER, U. P. C. S. M., Manchuria, for Scotland; Rev. and Mrs. J. E. LINDBERG, S. B. M., Kiao-chow, for Sweden.

FROM Shanghai, August 21st, G. J. MARSHALL, wife, and child and Miss L. G. ALBERTSON, C. I. M., for America; Mr. and Mrs. H. C. KINGHAM, wife, and child, for England, Rev. and Mrs. J. HARTWELL and four children, S. B. C., for U. S. A.

FROM Shanghai, August 27th, Mrs. T. JAMES and five children, for England, L. H. E. LINDER and wife and Miss ERIKSSON, for Sweden, W. J. DAVEY, wife, and two children, for India, Miss ARPIAINEN, for Finland, all of C. I. M.; Mr. ISAAC MASON, wife, and children, F. F. M., Chungking; Miss L. S. DIGBY, Miss M. A. THOMPSON, Rev. and Mrs. D. CALLUM, Chungking, Rev. and Mrs. W. E. GODSON, Ningpo, all of C. M. S., for England.

SYLLABIC DICTIONARY

OF THE ENGLISH LANGUAGE

BY DR. R. WELLS AND DR. J. H. STANTON.

WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

BY DR. R. WELLS AND DR. J. H. STANTON.

WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

IN ONE VOLUME, WITH A HISTORY OF THE ENGLISH LANGUAGE.

A CYCLE OF CHANTRY, so illustrated from early manuscripts, and
The London Times says of this work—“It is probably the most valuable compilation

The London Daily News says of it—“It is a work of great interest, and will be a valuable addition to any library.”

ANALYTICAL READER, a book for use in Chancery Schools, and
In a hard cover, 11.40/- and also 8.50/-

Dr. A. E. Parker in his discussion on the study of Chancery Latin, says—“Dr.
Shuttleworth says of it in the *Review*, ‘‘The two volumes will be much
needed to students alike.’’

1st. The selected and graded lists of documents.

2nd. The analysis and systematic writing of documents.

THE EVIDENCES OF CHANCERY LAW, a book for use in Chancery Schools, and
one which by the author anticipated the Chancery Court Society. “A
most valuable work, edited for use in Chancery Schools. It is an excellent